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STRONG Son of God, by whose death and willing sacrifice is born in our souls this distant likeness to Thee, and by whose life our lives are delivered from all their namelessness, we give Thee thanks for Thy grace so richly bestowed on us, and beseech Thee this day that it may not have been in vain; that the good which Thou hast seen deep in our lives, that good for which thy life was given, may through the years crowd out these evil things which make our ways so lonely. Free us from the bondage of low desire, of paltry fears and meager hope, which hold us down and keep us back from that fairest image of ourselves in Thee. Teach us Thy patience. Plant in our hearts something of Thy gallant loyalty, more of Thy compassion, Thy quick tenderness. If there be any who have injured us, let them not go without our forgiveness. If there be any whom we can aid, send us now to their help. And as Thou hast made us by Thy faith and presence great, keep us so for Thy mercy's sake.

Spirit of Jesus, and of God, breathe upon us Thy breath, and keep every clear and clean resolve we have alive. Uphold us in the straight, high ways of Thy purpose, that we may not fail Thee; or ever draw away sullenly because so much that we have planned has not come to pass. Thy plan is greater than ours, and Thou wilt not suffer that to know any long defeat. Share with us Thy vision and Thy dream of a world redeemed and bound together in peace and brotherhood. Bless the children of this torn earth. Set Thy comfort in their souls, and let Thy name be upon their lips as a song, and Thy holy and sovereign will for a banner over all their days.

Hear us, O Lord God, to whom before Thy throne all angels cry aloud, Holy, Holy, Holy. Amen.

PAUL SCHERER, *Minister*
Evangelical Lutheran Church of the Holy Trinity,
New York, New York.

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Baptist Leader

Vol. 6 **SEPTEMBER, 1944** **No. 6**

This Month

■ In Arlington, Mass., one may see this statue pictured on the cover. The Puritan mother reads the Bible to her child, symbolical perhaps of the important part that religion has played in the growth of America and of the stalwart faith of those early pioneers.

■ One church school recently made a gain of 133 per cent in its attendance without any sudden increase in the town's population. How did the church do it? Through *Faith, Hope and Labor of Love*, says Elizabeth F. Tibbals.

■ *Planning for the Three-year-olds* is an important part of the church's work, for in these early years foundations are laid for Christian ways of thinking, feeling and acting. This article introduces us to the new nursery course with materials for use in church school and home.

■ O. G. Herbrecht offers another of his fine articles on youth, *When Penny Was Nominated*. Every leader of young people will be interested in this study of a high-spirited Christian girl.

■ *Early Baptist Songbooks*, by Mildred Martin, turns back the pages of the history of our denomination. It always is interesting to learn of early Baptists. The author traces the growth of the Baptist hymnal from the days when the denomination had divided into singing and nonsinging groups.

■ The subjects for the Workers' Conferences are given in this issue for September and through August of next year. Here are suggestions for your church.

■ *The Church Loyalty Crusade* will be the major project of the Baptist Youth Fellowship this fall. Young people will gain many ideas to help their church and have fun doing it. More articles on this subject will appear from time to time.

CONTENTS

Special Articles PAGE

Winning Children for Christ 6
Faith, Hope and Labor of Love ..... *Elizabeth F. Tibbals* 8
The World Responsibility of Baptists ..... *Dr. John H. Rushbrooke* 10
Schools of Achievement ..... *Frank Johnson* 12
Power for These Times ..... *Richard Hoiland* 14
Subjects for the Workers' Conferences, 1944-1945 15
Is It a Church Holiday When a Pastor Resigns? ..... *Dean H. Ashton* 16
Worship in One Room ..... *Alvin D. Johnson* 17

Church School Administration

Worship Suggestions for September ..... *Robert H. Eads* 18
That We May Achieve 19

Children's Leader

Planning for the Three-year-olds 21
How Many Hours? ..... *Ida Binger Hubbard* 22
Children's Day in Antrim, N. H. 22
Picture Page: The Bible Speaks 23
Casualty Number One ..... *Pearl Rosser* 24
Behavior Problems in the Nursery Class ..... *Bess V. Nester* 26
Growing Up ..... *Esther Freivogel* 28
Primary Worship Suggestions: God's Gift of Friends
Mary Grace Martin 29
Junior Worship Suggestions: Measuring Up ..... *Doris Clore Demaree* 31
And Now Course VI 32
Facing New Tasks ..... *Margaret S. Ward* 33

Junior High Leader

The New Junior High Topic Magazine 36

Young People's Leader

Is Your Teaching Successful? ..... *Edith L. Gillet* 38
When Penny Was Nominated ..... *O. G. Herbrecht* 40
Church Loyalty Crusade 42
Planning Ahead ..... *Jean Louise Smith* 43
Early Baptist Songbooks ..... *Mildred Martin* 44

Adult Leader

Mr. Sunday School Man ..... *Albert J. Gernenz* 46
Upon the Housetop ..... *Mitchell Bronk* 47

Teachers' Materials

International Sunday School Lessons:
September 3. Saul Rejected 48
September 10. David Anointed King 52
September 17. The Kingdom Strongly Established 56
September 24. Religion in the Life of a Nation 60

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OF INTEREST TO BAPTISTS

■ A ten-year program of educational and religious projects was recommended to the Wisconsin Baptist state convention in Fond du Lac, Wis., by President E. J. Steinberg of Milwaukee. His program called for community-wide church schools, an experimental rural parish, expansion of the pension plan for ministers and missionaries and greater emphasis on missionary work and evangelism.

■ Reporting "a widespread, indigenous, vital and growing Evangelical Protestant movement" in Latin America, Dr. Fred Field Goodsell, executive vice-president of the American Board of Foreign Missions, asserted in Grand Rapids, Mich., that "no one who knows the facts can doubt that it has its legitimate place in the minds and hearts of multitudes of Latin-American people."

Dr. Goodsell charged before the General Council of Congregational Christian churches that "a conspiracy of misinformation, almost a conspiracy of the suppression of the truth," seems to exist in the United States concerning Protestantism and Protestants in Latin America. He admitted that the Protestant movement is not nearly so strong as it would be if it were united, and said there are "great opportunity" and "urgent need" for "intelligent, patient, skillful work on the part of citizens of the United States who believe in hemispheric solidarity on the highest levels."

Lavish spending by this country as a means of creating good will has in some instances, Dr. Goodsell asserted, made us "a laughingstock and an object of contempt." However, among all elements in Latin-American countries, "there is a wistful concern as to the future of their relations with the United States," he said.

■ The "crisis religion" discovered by individual men in the front lines must be translated into "non-crisis religion" when the veterans return home, the Rev. James C. Flint of New York told the General Conference of Congregational Christian churches in Grand Rapids, Mich. "We should bear in mind," he said, "that for every man who has had a deeply religious experience while under stress there are a hundred who have not."

"Religion," he added, "is an everyday affair and is not dependent upon tense experience." It was emphasized that well-rounded preaching should be used rather than a strained effort to preach what servicemen or any other special group might anticipate hearing.

■ Ninety per cent of the medical supplies going into China are transported by the Friends Ambulance Unit for the Red Cross, the International Relief Agency and other Government and official agencies, it was announced in Philadelphia by the American Friends Service Committee.

The ambulance unit has its main headquarters in Kutsing, with depots in four Chinese towns. Its office in Calcutta cares for moving personnel and supplies in and out of China. Quaker work in China is now being carried on by 109 men and women including 15 Americans, 68 British, 18 Chinese and one Canadian. Others are from England or India who have been accepted as associate members of the group. Nine are handling the general administration of the Friends Ambulance Unit; 45 are on medical service; and seven are carrying on relief work in industrial schools or leper colonies.

For its fiscal year the ambulance group has had available $992,000 in American money. Of this, 16 per cent is contributed by the British government as a grant, 49 per cent is Canadian from the Chinese War Relief Organization and 35 per cent is American from the United China Relief.

■ An interracial church in every city with large white and Negro populations was advocated by Dr. Douglas Horton, secretary of the General Council of the Congregational Christian Churches, in his report to the seventh biennial meeting in Grand Rapids, Mich. Membership of such churches, he suggested, should be made up of "men and women who enjoy the freedom of maturity. They would have no hostages to give to fortune; they are equipped by nature for a pioneering task."

Dr. Horton termed evangelization of the world as the first objective of the church and called the International Congregational Council "a hopeful beginning" toward this end. After the war the need will be felt, he said, "for gathering together the leaders of our churches in many lands to develop an international association which is not a mere decennial mass meeting but an active, frequently meeting and thoroughly representative group. . . ."

■ The Presbyterian Church in the United States (Southern) is faced with an acute shortage of mission workers, the foreign mission committee announced at a meeting in Atlanta, Ga., which called for "all types of new missionaries" in preparation for a quick return to war-closed fields.

■ A total of nine thousand delegates from all parts of the country, representing the largest Negro gathering held in this section of the south, attended the 39th annual session in Birmingham, Ala., of the National Baptist Sunday School and Baptist Training Union Congress. The five-day meetings were devoted mainly to study and lecture courses. Sounding the keynote A. Franklin Fisher of Brooklyn, N. Y., stressed the importance of religious education in meeting present problems. Dr. W. H. Jernigan of Washington, D. C., president of the organization, outlined the progress made in the education of Negroes since the close of the Civil War.

■ Establishment of independent Christian high schools and, wherever feasible, junior colleges by local congregations within the Lutheran Synod of Missouri, Ohio and other states received the unanimous support of delegates at the Synod's 39th Triennial Convention in Saginaw, Mich. The convention's action was termed highly significant by leaders as it marks a new departure by the Missouri Synod. For the first time in its hundred years' history, the Synod placed itself on record as endorsing and inaugurating an extended system of parish high schools and junior colleges to serve educational needs.

Congregations and groups of congregations will be encouraged to establish independent Christian high schools. Embracing all recommendations pertaining to the plan as submitted by the committee for higher education, the Convention instructed the Synodical Board of Christian Education and the Board for Higher Education to survey the most promising fields and to lend every possible aid to the establishment and the maintenance of these schools. The Synod will lend its full support to the program, but will not finance it from its general treasury. The move is made because the Synod has felt that its present system of specialized schools which serve for general education on secondary and college levels is inadequate to meet demands made upon it.

■ Zurich church circles report "great concern" has been aroused in Vatican quarters over the announcement of plans to hold a Council of the Holy Synod of the Russian Orthodox Church and to elect a permanent Patriarch. The agreement between the Soviet government and the leaders of the Orthodox Church in Russia, which makes this step possible, is expected to increase greatly the influence and the prestige of the Orthodox Church in the Balkan countries, where the Roman Catholic Church has been carrying on intensive activity for many years.

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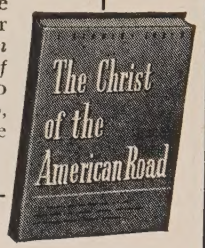

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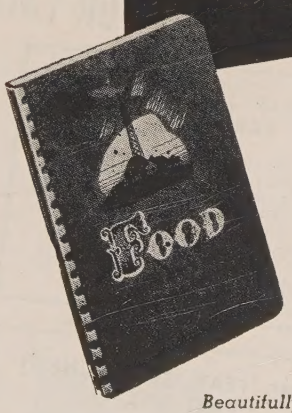

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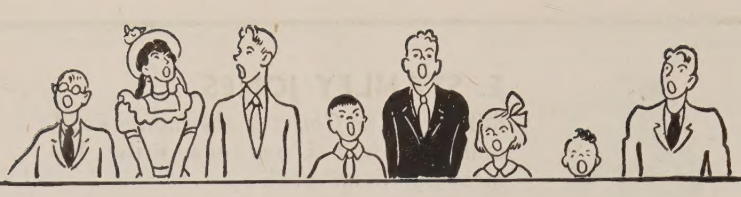

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OF INTEREST TO BAPTISTS

■ A wartime emergency Commission on Democracy in Racial and Cultural Relations has been set up in New York, N. Y., by the Federal Council of Churches to help Protestant bodies in dealing with problems of minority groups.

The Commission's task will be to "analyze and restate the democratic ideas and values for which the American churches stand" and to arouse public opinion to "the necessity for vigorous efforts to bridge the gap between democratic ideals and American practices." The Commission will collate "essential facts" about the relations between racial and cultural groups in America, with special emphasis on "the relation between white and Negro, gentile and Jew, older America and newer America."

The Commission will analyze the effect of interracial and intercultural tensions and conflicts on the growth of democratic practices and Christian education and will survey forces and agencies that promote good will and those that foster undemocratic and unchristian practices. It will also interpret the relation between "the failure in Christian democratic practices in America and the international issues involved in the struggle for a just and durable world peace."

■ Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., and former president of the Southern Baptist Convention, has been asked to lead Southern Baptists in an Evangelistic Crusade in 1945. Dr. J. B. Lawrence, executive secretary of the Home Mission Board, which was designated by the convention to promote the crusade during Southern Baptists Centennial year, announced that Dr. Dodd and his church have the matter under serious consideration. It was requested that the church give Dr. Dodd a year's leave of absence to direct the program.

■ A resolution urging that "until and after hostilities cease only Christian standards be used in handling the resettlement of Japanese-Americans," was adopted in Alfred, N. Y., by the Commission of the Seventh-Day Baptist General Conference. The resolution was framed by a member of the Commission representing the Pacific Coast Seventh-Day Baptist Churches.

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■ The Baptist Convention of Ontario and Quebec, meeting in Toronto, declared its readiness to become a member of the proposed Canadian Council of Churches. The general secretary was instructed to apply for membership by resolution of the Convention.

■ Another Friends Center has been established at Delhi, India, to further religious and international understanding and promote educational and social work, it was announced in Philadelphia. Ranjit M. Chetsingh, presiding clerk of the Society of Friends' Mid-India Yearly Meeting, is in charge. James G. Vail, foreign service secretary of the American Friends Service Committee is now visiting India, where the Quakers have sent 30,000 cases of milk toward famine relief. John Scott Everson has left for Calcutta, where he and Eric Johnson will represent the Committee in India.

■ Indiana's State Board of Tax Commissioners has ruled that clergymen are exempt from paying property taxes on their homes. The decision followed an appeal to the board from the Allen County Board of Review which had received requests for exemption from several ministers in Fort Wayne, Ind., who own their own residential property. The clergy based their pleas on the fact that their homes are in effect church properties since such functions as rehearsals and board meetings are held in them. This ruling holds, the state board explained, even though the pastors' homes are listed in their own names.

CONGRATULATIONS TO

■ **The Lower Dublin Baptist Church of Bustleton, Philadelphia,** on its 256th anniversary. The minister is Robert T. Tumbelston.

■ **The Baptist Church of Greene, Me.,** Rev. W. L. Sheppard, pastor, on its 150th anniversary observance.

■ **The First Baptist Church of Hemlock, N. Y.,** on the observance of its centennial anniversary. Rev. William Rickel is the minister.

■ **The Oswego (Kans.) Baptist Church** on 75 years of continuous service. The minister is Rev. H. J. Lacey.

■ **The Atlantic (Iowa) First Baptist Church** on its 75th birthday. Rev. A. J. Turner serves as interim pastor.

■ **The First Baptist Church of Fowlerville, Mich.,** on its 75th anniversary, Rev. A. B. Claypoole, pastor.

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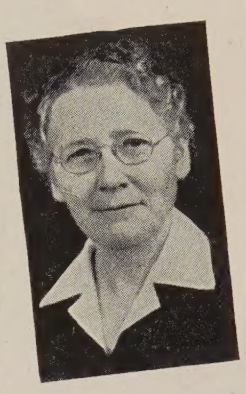

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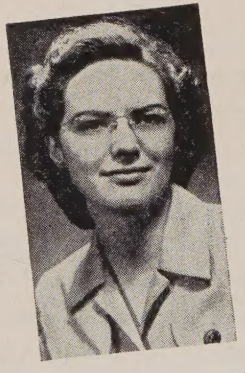


MISS MAEVILLE JORDAN

ONE OF THE MOST intensive and thrilling field programs in the history of children's work in our denomination began on May 15, when there were added to the staff of the Children's Division four Regional Directors of Evangelism Among Children and a part-time field worker who also will be office assistant. The new appointments have been made possible through the co-operation of The American Baptist Home Mission Society with The American Baptist Publication Society. A sixth worker has been secured, to become State Director of Evangelism Among Children in Michigan.

These six new appointees met in Philadelphia on May 15 to begin a period of six weeks' training for their specific work. During this time they gave leadership to a number of Philadelphia churches in the "Winning the Children for Christ" program. Hundreds of unenlisted boys and girls were reached through the neighborhood program of "Bible Story Hour" meetings. Most of these children were enrolled in church schools and tied into the life of the churches through this outreach plan of evangelism.

On July 1, the six young women began work in the respective areas to which they were assigned. They are giving leadership to the churches in the various states of our denomination. By the end of the year they will have introduced this program in at least fifty communities and trained hundreds of local workers to reach thousands of unenlisted boys and girls with the gospel message.

You will want to know these new members of our staff. Let us introduce them to you.

Miss Ruth Martz, whose home is in Martins Ferry, Ohio, is a graduate of Baptist Institute in Philadelphia. She has had several years of successful experience in children's work. She came to our national staff from a position as Director of Christian Education in the Sandusky Baptist Church of Pittsburgh.

Miss Phyllis Van Zandt is from Barrington, Ill., where her father, Rev. Philip Van Zandt, is pastor of the First Baptist Church. She is a graduate of Northern Illinois State Teachers College and has been doing graduate work with the University of Chicago. For the past six years she has taught in the public schools of Harvey, Ill. She has given leadership in church schools, camps, vacation schools and leadership education classes for a number of years, and so has had a wealth of experience in our denominational children's work.

Miss Hetty Evans, whose home state is Nebraska, is a graduate of Baptist Missionary Training School in Chicago and also of the University of Nebraska. She has worked for a number of years under the Woman's American Baptist Home Mission Society and has made an outstanding contribution in the field of children's work in several areas on the west coast. More recently her work has centered in a defense-housing area in Wichita, Kans.

Miss Margaret L. Crain is from East Aurora, N. Y. Miss Crain graduated from State Teachers College in Mansfield, Pa., and taught music for several years in the state of New York. She felt a definite call to full-time Christian service, and attended Eastern Baptist Theological Seminary in Philadelphia. Upon her graduation in 1940, she went to Japan as a missionary under the Woman's American Baptist Foreign Mission Society. However, due to the pressure of the times she returned to this country and has worked for a time in the office of the Society. More recently she was Director of Christian Education and Music in the First Baptist Church of Lima, Ohio.

Miss Edith Mitchell comes to us from the Christian Friendliness office in Chicago, but her home is in Conway Springs, Kans. She will become assistant in our headquarters office for the "Winning the Children for Christ" program and will do part-time field work. Miss Mitchell worked for seven years in the First Baptist Church of Wichita, Kans., as church secretary and later as pastor's secretary.

Miss Maeville Jordan has been secured by Michigan Baptists to give full time to this program in their state. Miss Jordan is from Maine, but recently she has been working in the field of Weekday Religious Education in Radford, Va. She is a graduate of Gordon College of Theology and Missions in Boston and of Eastern Baptist Theological Seminary in Philadelphia. Miss Jordan came to Philadelphia for specific training in the aims and techniques of our evangelism program along with the regional staff workers and will do the same type of work, but she is employed by the Baptist Conventions of Detroit and Michigan, and her work will be administered by these conventions.

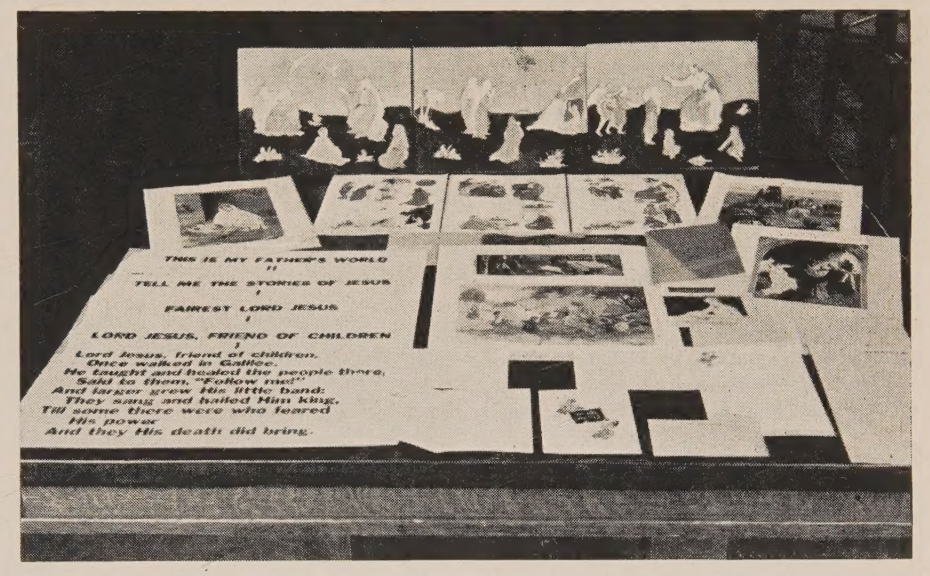
The program of "Winning the Children for Christ" is a plan for winning the children in the neighborhood, in the church and in the home. Materials are provided for guidance in each of these three areas.

Neighborhood meetings to reach unenlisted girls and boys for Christ are one part of the plan suggested. For this work there is a "Packet of Materials for Use in Bible Story Hour Programs." Each packet contains everything that is needed to conduct a series of five "Bible Story Hour" meetings with fifteen children. The Leader's Guide, parents' leaflets, children's invitations, hymn posters, teaching pictures, Bible verse booklets, materials for each child to make three build-up pictures, decision cards, record cards, and the like, all come to you in this packet.

Materials for use in winning the children in the church include help for the pastor and for the church school teachers and pupils. A pastor's manual, *Let the Children Come*, describes the whole program and outlines a course for training juniors in discipleship and church membership. A pupil's book, *Follow Me*, accompanies this manual and is to be used by the juniors in the pastor's class. The Judson Keystone Graded Courses, which have evangelism as their one great purpose, are for use in the church school classes.

A portfolio for use in winning children in the home is still in the process of preparation. It will contain a parents' manual, a series of worship services for the home, and a set of attractive religious pictures.

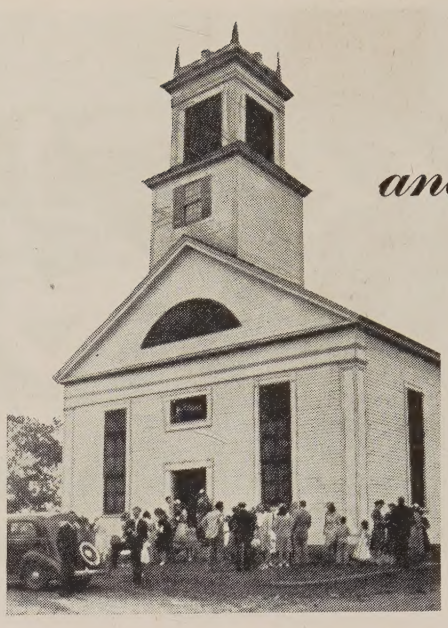
ONE OF THE CONFERENCE MEETINGS DURING THE TRAINING PERIOD


THIS IS MY FATHER'S WORLD
TELL ME THE STORIES OF JESUS
FAIREST LORD JESUS
LORD JESUS, FRIEND OF CHILDREN
Lord Jesus, friend of children,
Once walked in Galilee.
He taught and healed the people there,
Said to them, "Follow me!"
And larger grew His little band:
They sang and hailed Him king,
Till some there were who feared
His power
And they His death did bring.

PACKET OF MATERIAL TO BE USED IN THE NEIGHBORHOOD MEETINGS

MATERIALS FOR THE PASTOR, CHURCH SCHOOL WORKERS AND PUPILS

FAITH, HOPE and Labor of LOVE



A CHURCH THAT WINS ITS BOYS AND GIRLS

By ELIZABETH F. TIBBALS

THE FIRST BAPTIST CHURCH of Hudson, New Hampshire, is going somewhere. Ask any of the people and they will tell you so. Or read the Nashua paper. Several times a week it carries news of the program in Hudson. People in near-by Nashua and even across the state are beginning to say, "That Hudson Church must be doing things. We hear about it everywhere."

Best of all, it is not mere hearsay, but true. The records tell you so. For example, over a ten-year period from October 1933 to October 1943 the average attendance was thirty-seven. And so there were the usual thirty present on the first Sunday in October. The first Sunday of the next June, however, seventy people came and the following week there were seventy-two, a gain of 133 per cent. Today every child but seven in the whole community is enrolled in the church school. A steady growth through three-quarters of a year, with no sudden increase in population to account for it, spells hard work and plenty of it.

Christian Teachers

How did this come about? First we asked the pastor this question. Consecrated Christian teachers, every one a member of the church, form a large part of the answer, he replied. Each one is faithfully there on the job unless sickness prevents. And every week—*every* week—each teacher calls or writes or visits each child who was absent from his class on Sunday. Not teachers with ability that is unusual in any way, but Christian teachers with enthusiastic loyalty that has become unusual in too many churches. A Workers' Conference each month keeps them thinking and planning ways to improve. The program suggestions in BAPTIST LEADER have been found most helpful for these conferences through the year.

Good Materials

We asked the teachers, too. Their answer, to which the pastor agreed, was "good materials." A copy of BAPTIST LEADER is provided for and read by every teacher. These people keep up to date. They know what is going on in other churches and are willing to try new ideas at home. "If others can do it, we can," expresses the spirit of the group. Every class through the Junior Department uses our own Baptist Graded Courses and story papers. The new Judson Keystone Courses for the Primary and Junior departments are one of the big reasons for the children's interest, especially the Activity Materials and Resource Materials. These boys and girls, like all children, are happiest when they can *do* things. A Hebrew camp model worked out in detail using the Activity Materials as a guide, and a set of well-illustrated prayer books made by the third-year primary children, were proof of this fact. In the summer a vacation church school, meeting for two weeks and using the new Judson Keystone Vacation Church School courses, reinforces the good work done through the year.

A Strong Youth Program

The young people's class has shown the largest increase of any group in attendance. It now includes both junior high and senior high youth and is taught by the pastor, Mr. Keach.

The Baptist Youth Fellowship has twenty members and is an active, flourishing group. It provides the choir for the Sunday morning church service, rehearsing one evening each week. It meets at least once during the week for a good time either bowling, swimming, or picnicking. Some of the members teach in the children's departments. The Youth Fellowship sponsors a recently organized Gospel Team which offers its services to churches throughout the state. Three young people make up the team, one of them a soloist. They work out their own programs. They plan and prepare their messages with the help of the pastor who goes with them on their trips. They have conducted the entire service in their own church a number of times and visited near-by towns to conduct evening meetings. In the months ahead they expect to have many more opportunities to achieve their purpose to be witnesses for Christ.

The Hudson Baptist Youth Fellowship has the honor of providing one of New Hampshire's representatives at the first Youth Conference to be held at Green Lake—their president, Shirley Whitney. Last year the Hudson church sent one young person to the School of Methods at Ocean Park, Maine, the first to go in many years. This summer at least four are to have that invaluable training and experience.

Other Active Groups

But the youth program and Sunday school work are only a part of the picture of this little country church. For example, there are ten business women who call themselves the Fireside Group and their activities add life and purpose to the church. Their monthly meetings devoted to book reviews, study courses and good times, with their generous financial concern for the welfare of the church, make them a force not to be overlooked. It was they who recently saw to it that the parsonage kitchen was refinished. They look after many of the other things about a church that so often are overlooked.

There is also the Friendship Class—twenty homemakers who meet monthly for luncheon, and who accept the important responsibility of filling the White Cross quota of the church each year.

United Worship

"Every teacher in church" is a worthwhile slogan. The pastor believes in the value of worship together as a united people. He plans through his leadership in worship to provide for each teacher and pupil the inspiration he needs to live as a Christian and to do his work well. In every service there is a story for the children. But far more important than that is a spirit of rever-

REV. STANLEY J. KEACH

ence and Christian fellowship that leaves a lasting impression on children as well as adults. In a sanctuary redecorated only two years ago, and complete even to fluorescent lighting, the robed choir, the simple wooden cross on the Communion table and the sunlight falling in patterns on the floor, all combine to create an atmosphere for true worship.

Hudson has a modified type of unified service. After the first half hour of worship, all the children younger than the juniors go to their own attractive rooms for a full hour and a quarter's work. The juniors, young people and adults go to their classes after the sermon. Thus all share in the service which forms the center of church life, yet the needs of each group even to the youngest are met directly through programs carefully planned to provide for them.

Giving Increases, Too

The financial situation of a church is not everything. Nevertheless, there is no more certain indication of healthy progress than that of a steadily improving financial support. Until three years ago, pledges to a church budget were unheard of in Hudson. This year the current expense giving has increased 90 per cent through every-member enlistment and individual pledges. Almost the entire $250 missionary quota of the church has been pledged. When the church closed its books last spring, for the first time in its history all bills were paid and there was a balance of sixty dollars in the treasury—a real step ahead for a people unused to a budget.

One and the same reason for the success of the Hudson church was given by every person with whom I talked, except Mr. and Mrs. Keach, the minister and his wife. It came from the lips of old and young alike, "The pastor and his wife are such good leaders. They work untiringly to make the program what it is. We cannot help but work with them." The devotion of the young people bears testimony to the truth of these words. So does the fact that thirty-two new members have been received, twenty-one of them by baptism, during the present pastorate of only three years. It is borne out by the fine work carried on with the children under the leadership of Mrs. Keach whose ability has been recognized recently by her appointment as Director of Children's Work for the state.

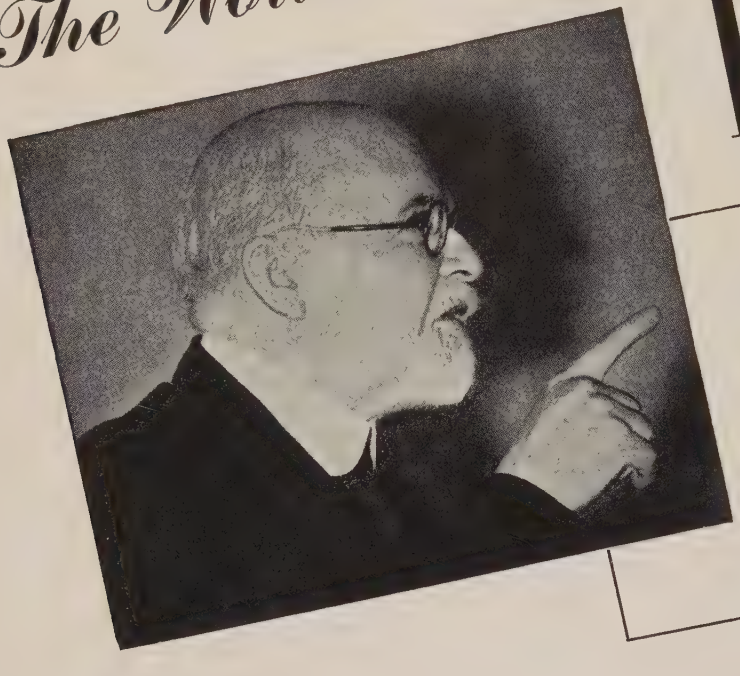
Yes, the First Baptist Church of Hudson is doing things, but it is neither self-satisfied nor content. There are dreams for the future: a Junior High Fellowship and a Young Adult group to begin in the fall; the redecoration of the junior room to make it as attractive as the cheery rooms completed for the younger children; new equipment to be purchased, and some to be built; an increase in the teaching staff from nine to sixteen; and many more that must wait longer for their fulfillment.

With its purpose to serve the people of Hudson and to make Christ real to them, this church will continue to go forward. The quiet, confident testimony

(Please turn to page 17)

1. GOOD TIMES WITH YOUNGER ONES
2. ONE CLASS MAKES PRAYER BOOKS
3. MAKING A HEBREW CAMP
4. FIRST-YEAR JUNIORS AT WORK
5. THE B.Y.F. GOSPEL TEAM
6. WORSHIPING TOGETHER

The World Responsibility of BAPTISTS



THE CONCLUDING PART OF THE CHALLENGE TO BAPTISTS

BY DR. JOHN H. RUSHBROOKE

PRESIDENT OF THE BAPTIST WORLD ALLIANCE

OBVIOUSLY, we could not as a communion adopt a detailed program of economic and social reconstruction. Conditions vary widely in different lands. What we can do together is this: we can express the distress of conscience which arises from the evil effects of the existing social system, and the Christian point of view from which we approach the task of reform. We can call upon our people to be ready to lay aside all class and selfish considerations, and to render in their own lands full support to suitable remedies for existing evils. We can proclaim the ideals which determine the true lines of advance, and call for earnest prayer and study in order with prepared minds and hearts to play a worthy part individually and collectively. We must, I fear, make the confession that while in other directions Baptists have led, and making all allowances for the remarkable work of John Clifford and similar forward-looking men, we have lately fallen behind in the shaping and expression of a common mind regarding the social and industrial system under which we have grown up.

As a challenge to our thinking, permit me to quote the estimate of modern economic life adopted by the Life and Work Conference at Oxford in 1937, as summarized by the Rev. Malcolm Spencer: ". . . as a system (and not merely through the exceptional acts of extra-selfish individuals) it involves flagrant injustice in the unevenness of its distribution of wealth, in its denial to many workers of opportunity to render worthy service to God or the community, and in its placing of economic power into the hands of persons and bodies who have not sufficient responsibility for the results of their use of it."[1] If that estimate is well founded—and what responsible person would seriously question it?—are we not bound by all our past, and by our Christian discipleship, to utter ourselves in the name of our just and compassionate Lord and Saviour?

VI

The world is one. We know, with a surety that marked no earlier generation, that isolation is impossible either physically or morally. Here there has been no failure to speak clearly. Indeed, in more than one direction Baptists have led in the expression of ideas that are steadily gaining ground, not only among the churches, but in the declared policies of farseeing statesmen. It was a drastic suggestion which we put forward in our resolution at the Berlin Congress, when we asserted, and were the earliest Christian communion collectively to assert, that the doctrine of State Sovereignty must be modified if the nations are to become a true family. We adopted that resolution in the capital city of Hitler's Germany, where the doctrine of the *Herrenvolk* prevailed; and at the same time and place, we roundly condemned racialism with a specific reference to the oppression of the Jews. The two reports of commissions presided over by Dr. N. J. Nordstrom, of Sweden, whose early death represents one of the heaviest losses our Alliance has known, deserve most careful reading and study as evidence of the lines of Baptist thinking between the first and second world wars. One dealing with "Nationalism" was presented to the Berlin Congress in 1934; the other, under the title, "What Baptists can do to promote peace and avert war," was submitted to the Atlanta Congress in 1939. I venture to assert that nothing more weighty than those two reports has ever been issued by the representatives of a world communion, and nothing more Christian in temper and substance.

Let me summarize the positions which we have reached in the course of thinking together on the principles of a Christian world order. We have said first of all that the New Testament valuation of man must be respected. Personality is sacred; in time-honored language, every soul has an infinite and eternal worth based on its relation to God. The rights of the individual must be respected everywhere; and foremost of these is full religious freedom. Next, we maintain that the State, no less than the separate person, stands under the authority and judgment of God. The Golden Rule applies to communities

[1] *A Christian Year Book* (1943 edit.). Pp. 234-5.

equally with persons. A state has no more right than an individual to assert a claim to live simply for itself; and when it claims final and absolute sovereignty its claim is as immoral and irrational as would be a like claim put forward by an individual. That is why we adopted the resolution in Berlin calling for states to surrender such part of their sovereignty as it is necessary to surrender in order to bring into being a true family of nations. Further, we recognize and emphasize that justice is an indispensable element in the relations of states, and that justice involves opportunity for all so to participate in the gifts of the heavenly Father as to make possible a full life for each.

The "Four Freedoms" of President Roosevelt command our approval as expressing Christian ideals. Furthermore, we are convinced that there must come into being an organization of the nations to maintain just relations between them, and that part of the machinery must be a court of equity to arrange such changes as new developments may demand. Methods of violence must be utterly eschewed; and the dominant and growing conviction among us is that in a world of sinful men this can be ensured only by an adequate international police force. None of us imagines that at a bound an ideal machinery will be shaped, but we fail as Christians if we refuse to offer our suggestions for ending the hideous evil of war and freeing our fellow men from the burdens of fear and want. Not that any one of us believes that the kingdom of God can be made triumphant through external machinery, however efficient; that kingdom is a kingdom of "righteousness and peace and joy in the Holy Spirit." It is inward and spiritual. Therefore, whatever general or specific proposals commend themselves to our minds, we are bound to recognize that "only changed men can change the world," and we are thrown back to the fundamental task: the task of evangelism. The New Jerusalem must come down out of heaven. "With God all things are possible": without him "nothing is strong, nothing is holy."

I leave aside any extended reference to the methods by which a new postwar order can be set up. Clearly, they must be such as even defeated nations shall eventually feel to be just: and they must insure to these as part of the human family the human rights which belong to all. A heavy burden of responsibility will rest upon those who, at the close of hostilities, are in possession of power. It may be that a prolonged period of military occupation will in some cases be demanded. But of certain things we are sure: the spirit of mere vengeance, policies that aim at the humiliation of whole peoples, and efforts to affix on them a stamp of permanent inferiority, will represent a sowing of dragons' teeth whose harvest of horrors will prove yet more devilish than those which have been reaped twice already in this century. We must testify unceasingly against attitudes and action that can but issue in a Dark Age surpassing the blackest periods of human history.

VII

Two other points I must emphasize before closing this address. First, we must restore as speedily as possible the interrupted fellowship for which our Baptist World Alliance stands. No one knows better than I the intense joy of those who, separated from intercourse with one another during the former war but clinging to their sense of unity in Christ, welcomed the renewal of fraternal visits, and the practical demonstration of Christian love afforded by the relief work we then carried out. It was to them a peculiar delight that, although (as they were fully aware) the material contribution of the American Baptists was vastly beyond that of all others put together, these others had also helped in proportion to their ability, so that the aid came as a united expression of the concern of fellow Baptists of many lands. On the initiative of the Baptist World Alliance we then acted as one. It is my hope that again we shall be able to come to our brethren and to offer our fraternal aid, not as British or American Baptists, but as members of a world-wide Christian communion who are dealing not with Czechs or Poles or Rumanians, but with those with whom we have long been linked in faith and worship and service, and many of whom have suffered for the Name. Nor shall we restrict our sympathies to those of our own communion; we laid it down as a principle after the last war that while meeting their special need we would in the spirit of Christ manifest his concern for the hungry and poor, with no rigid regard to denominational frontiers.

VIII

Finally: to discharge our world-wide responsibility it is vitally necessary that we maintain our autonomy as Baptists. Apart from this our witness cannot be effective. I do not shrink from co-operation with fellow Christians of any name, so far as agreement permits. I acknowledge with joy and gratitude the grace of God which operates beyond the bounds of our own communion. But no co-operation may be permitted to mar or silence our distinctive testimony. It is clear that no federation or council of churches can unitedly stand for all that Baptists hold and proclaim; indeed, the majority of its members will be found on certain issues to hold views widely differing from ours. We must give our own emphasis; we must at the demand of conscience supplement and even correct united declarations. The gravest peril in connection with a World Council of Churches is this: that a large and influential section of its most active members desire to use it as an instrument of ecclesiastical fusion, which is not a synonym of Christian unity. The drive for ecclesiastical fusion is indeed the fruitful parent of controversy.

There is much loose talk about a "World Church"—the selfsame term being used by those who are not thinking of organization but seeking to express the fact that genuine believers in Christ are spiritually one in him ("the invisible church"), and by others who desire to establish a single visible organization, with a ministry or priesthood universally ordained by bishops in the "Apostolic Succession." Some frankly admit that to reach their goal the papacy must eventually be included. A World Council of *Churches*, if content to be such and cordially respecting the autonomy of the various churches and communions, could in many directions accomplish much good; but the frequent assaults by its representatives on "denominationalism" and the frequent labeling of evangelical bodies as "sectarian," substantially reduce the possibilities.

Nor can Baptists, as they contemplate the World Council now in process of formation, with its large proportion of state-established and sacerdotal churches, fail to recognize that their historic witness has small prospect of acceptance by such a body. It is clear to us that a direct responsibility for guarding the rights of minority churches rests upon ourselves, acting through our representative bodies, and especially through our ecumenical, fraternal organization, the Baptist World Alliance.

The first paper read at the earliest of our World Congresses opened with the statement: "The Baptist denomination is not an accident, nor an incident, nor an experiment; it is the normal development and permanent embodiment of a great Christian principle."[2] With all earnestness Baptists offer their prayer for grace to rest upon all who love and serve our Lord, and they rejoice in the spiritual life evident in their fellow Christians from certain of whose tenets they differ. We cherish no desire of controversy for its own sake. It is for the sake of truths vital to the gospel itself, and vindicated in history and experience, that we maintain, and must continue to maintain, our autonomy. "One is your Master, even Christ."

[2] J. D. Freeman: official report, First Baptist World Congress, p. 22.

This article is available in pamphlet, 15 cents.

Schools of ACHIEVEMENT

FRANK JOHNSTON PRESENTS PENNANT AND CERTIFICATE TO NORWOOD (OHIO) BAPTIST CHURCH

ST. JOHN'S BAPTIST CHURCH, PORTLAND, OREG., DISPLAYS PENNANT AND CERTIFICATE

TEACHERS AND OFFICERS OF PARK AVENUE BAPTIST CHURCH, MANSFIELD, OHIO

IN THE NAME of The American Baptist Publication Society, and on behalf of the Northern Baptist Convention, I take great pleasure in presenting to the Sunday school of this church the beautiful 'A' pennant and the handsome Emblem of Achievement. They come to you because you have earned them. By the achievement of an outstanding quality of work in your Sunday church school, and because you have reached every single one of the ten goals outlined on the Achievement Chart, you have shown that yours is one of the outstanding schools among all of the churches in our denomination."

With these words the representatives of the Publication Society and the denomination awarded the pennants and emblems. The winners were few in number—only nineteen at the time this issue goes to press—but the quality of their work stirred the hearts and minds of those who were privileged to visit them and make the awards. One of the men who made such an award writes: "I was glad to have a share in commending a church for its 'achievement' in ministering to children and youth. We help our churches celebrate anniversaries, the paying off of mortgages, or the erection of new buildings—all of which represent achievement. But I was glad for once to help a church celebrate having done a good job for the youngsters. This is the highest sort of achievement, and I told them so."

Achievement Plan Projected

Early last fall the Achievement Plan for Baptist Sunday Church Schools was offered to the local groups as a program of work to give direction to their schools. It was not, and is not, a promotional plan, but is rather a serious attempt to provide an instrument to be used in measuring the effort expended by, and on behalf of, the Sunday school. The Achievement Chart, the Guidebook, and the gold seal stickers were offered to the churches as the tools to be used in measuring their achievement. Between that time and the end of the denominational year, April 30, 1944, almost 1,000 of the Achievement Charts were purchased by schools of all sizes and in all parts of the country. In January an attempt was made to discover what was happening in churches where the charts had been purchased. The reports were

(*Please turn to page 20*)

By FRANK E. JOHNSTON

A church school which has fulfilled all ten goals of the Achievement Plan is eligible for the ROYAL PURPLE PENNANT. The gold "A" superimposed on the royal purple indicates achievement in the work of the Kingdom. The first award year is stamped on the crossbar of the "A." The blazing torch and the Bible remind us of our task of "spreading the light." The wreath symbolizes the final Christian victory toward which we all aspire.

THE WINNERS

For the Year Ended April 30, 1944

First Baptist Church
Lancaster, Pa.

First Baptist Church
Bellevue, Ohio

First Baptist Church
Eagle Grove, Iowa

First Baptist Church
Butte, Montana

Norwood Baptist Church
Norwood, Ohio

First Baptist Church
Gem, Kansas

First Baptist Church
Phoenixville, Pa.

Dover Baptist Church
Dover, New Hampshire

Park Avenue Baptist Church
Mansfield, Ohio

First Baptist Church
Herkimer, N. Y.

First Baptist Church
Alliance, Ohio

Colorado Avenue Baptist Church
Dayton, Ohio

First Baptist Church
Derry, New Hampshire

Lovell Baptist Church
Lovell, Wyoming

First Baptist Church
Simla, Colorado

St. John's Baptist Church
Portland, Oregon

Culbertson Avenue Baptist Church
New Albany, Indiana

North Springfield Baptist Church
North Springfield, Vermont

First Baptist Church
Great Falls, Montana

THE ACHIEVEMENT PLAN

FOR THE SUNDAY CHURCH SCHOOLS OF THE NORTHERN BAPTIST CONVENTION

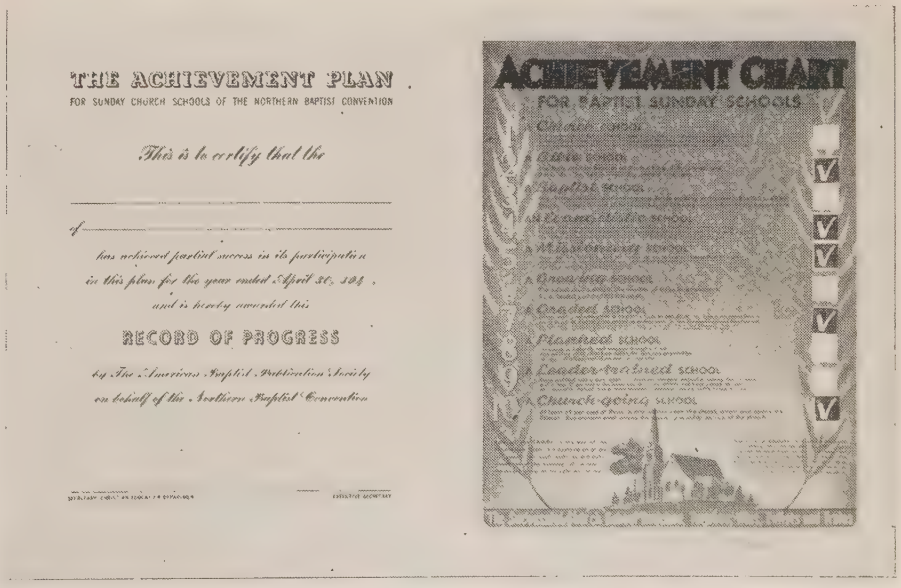
This is to certify that the

has achieved outstanding quality in the work of its Sunday Church School for the year ended April 30, 194 , and is hereby awarded the

EMBLEM OF ACHIEVEMENT

by The American Baptist Publication Society on behalf of The Northern Baptist Convention

WITH THE PENNANT COMES THIS "EMBLEM OF ACHIEVEMENT" CERTIFICATE TO SIGNIFY THE ATTAINMENT OF ALL TEN GOALS OF THE ACHIEVEMENT PLAN



THE ACHIEVEMENT PLAN

FOR SUNDAY CHURCH SCHOOLS OF THE NORTHERN BAPTIST CONVENTION

This is to certify that the

of

has achieved partial success in its participation in this plan for the year ended April 30, 194 , and is hereby awarded this

RECORD OF PROGRESS

by The American Baptist Publication Society on behalf of the Northern Baptist Convention

ACHIEVEMENT CHART

FOR BAPTIST SUNDAY SCHOOLS

Church School
Bible School
Baptist School
Planned School
Leader-trained School
Church-going School

THE "RECORD OF PROGRESS" GOES TO PARTICIPANTS WHO SUBMIT A REPORT ON THE OFFICIAL INFORMATION RETURN. IT SHOWS WHICH OF THE GOALS WERE ACHIEVED DURING THE YEAR

POWER *for These Times*

CHRISTIAN EDUCATION WEEK
SEPTEMBER 24 — OCTOBER 1

By RICHARD HOILAND

WE HAVE already proven, by the vast numbers of planes and tanks and ships that we have produced since this war began, that we are the arsenal of democracy; but this achievement, great as it is, will not suffice to gain us that just and durable peace for which we strive unless we prove also that we are the arsenal of spiritual values. Unless we have faith in freedom, in brotherhood and in rational direction of life, a faith undismayed by all obstacles, our labor and our sacrifices in the present struggle must assuredly be in vain."

These are the words of President Roosevelt as he called upon the nation to give wholehearted support to the thirteenth annual observance of Christian Education Week just one year ago. The things that have happened since that time have made it increasingly clear that "our civilization cannot survive materially unless it be redeemed spiritually," and that catastrophe is indeed upon us unless we keep strongly buttressed the spiritual and moral defenses of our democracy. How important, then, to awaken in each local church and community a realization as to the sheer urgency and necessity of Christian teaching, not only for children and young people, but for adults as well.

It is of more than passing significance, therefore, that the theme for this year's observance of Christian Education Week should be "Power for These Times." Power to win others—Power of Dedication—Power of Reconciliation —Empowered Leadership! These are some of the suggested slogans or rallying points around which to build the day-by-day programs for the week.

If we may assume that Christian education is one of the most effective instruments or methods at the disposal of the church for getting its work accomplished, then it certainly follows that such a ministry merits the wholehearted support of every member in the church. Christian Education Week has always had as its major purpose the enlistment of just that kind of support. When rightly observed it has always emphasized the fact that Christian education is not simply the exclusive prerogative of the church school and the church school teachers and officers, but the responsibility and concern of every member of the church and every home within its fellowship.

Planning and Launching the Program

The greatest value of Christian Education Week has always come to those churches that have made it the occasion for planning and launching a carefully constructed program of educational activities for the year ahead. Henry Drummond once asked, "Is it possible that the growth of corn is governed by law and the growth of character by mere caprice?" The obvious answer to that question should give us cause for some serious heart searching in times such as these. Careless, indifferent, or part-time endeavor will produce the same degree of yield in the work of Christian education as in agricultural pursuits. Whenever we are ready to invest sufficient time and money and creative effort we may be certain that God will give the increase. Careful planning is indispensable to good results. An adequate observance of Christian Education Week will include the launching of carefully wrought-out plans for the enrichment and strengthening of the total educational work of the church.

Central among the objectives of Christian Education Week is the idea of rallying the church school forces for the new school year. Thus the first Sunday of the week (September 24) has been generally recognized as *Rally Day*. In a very real sense, however, the entire week should be an occasion for rallying the church and church school constituency to the support of Christian teaching. Many churches have made a practice of visiting every home and thus presenting a personal invitation to every member to attend the various activities planned for the week and the months ahead.

Opportunities for Evangelism

Christian Education Week, when rightly observed, will present the church and the church school with an excellent opportunity for evangelistic endeavor. This is an exceptionally opportune time to go after the unchurched people in the community. Teachers and officers should call upon all prospects that may be brought to their attention. The so-called "absentee list" should be studied carefully with a view of re-enlisting all who once were identified with the school but dropped out for one reason or another. In the same way, the church roll should be studied for prospects. Every member of the church should be enrolled in some class or department in the Sunday church school.

In many of our churches the pastor will keep in mind the claims of Christian education as he plans his sermon for Sunday morning, September 24. Through his sermon, the pastor will have an opportunity to cultivate a consciousness concerning the responsibility of the church for the task of Christian education. Then, too, the Sunday morning service presents an opportune time for giving some special recognition to teachers, officers, and other church leaders. This is the appropriate time for services of installation or dedication of leaders.

Enlightening Parents

Christian Education Week affords the church with an excellent opportunity to acquaint parents and friends with what is going on from week to week under the auspices of the educational program. Teachers should acquaint the parents with the general aims they are seeking to achieve and point out how parents, in turn, can co-operate with the school. This type of activity will help to create friendly attitudes toward the Sunday church school and generate enthusiasm for the cause of Christian education.

There is no uniform practice among Northern Baptists with regard to the observance of *Promotion Day*. For example, some schools observe Promotion Day in June in connection with the annual Children's Day celebration. Many others, however, prefer to promote the children from one grade or department to the next in connection with Christian Education Week or "Rally Sunday" or at some time when the work is really getting under way in the fall. If it is done in the fall, the most logical time would seem to be during Christian Education Week, preferably the first Sunday of the week (September 24).

In making plans for Christian Education Week, every effort should be made to work in co-operation with the other churches in the community. Remember that Christian Education Week is now recognized and sponsored by more than forty Protestant denominations and about 150 interdenominational agencies, all of which make up the constituent membership of the International Council of Religious Education. The impact of

Christian education on the community must be more than the sum of the impacts of several individual churches. There must be the joint impact of the churches working together at certain definite and clear-cut tasks. Christian Education Week lends itself particularly well to such co-operative effort.

Manual Available

As in recent years, so again this year the Christian Education Department of The American Baptist Publication Society has made available a special manual on Christian Education Week. A copy has been sent to every pastor and every Sunday school superintendent in the Northern Baptist Convention. This manual contains detailed suggestions for each day of Christian Education Week. There are also included two suggested installation services. Extra copies may be obtained from the Christian Education Department for 10 cents.

SUBJECTS *for the Workers' Conferences*

1944-1945

SEPTEMBER

That We May Achieve

1. Review the work of your school for the past year.
2. Check Achievement Chart for progress toward each goal.
3. Plan to achieve more goals, and to make greater gains on those already reached.
4. Make the Workers' Conference the time for monthly check on progress.

OCTOBER

Sunday School Goes to Church

1. Discover percentage of Sunday school members attending regularly the morning worship service.
2. Point out why regular attendance is necessary.
3. Discover ways of helping children to participate meaningfully in the worship service.
4. Indicate the teacher's responsibility.

NOVEMBER

Discovery and Fulfillment of Possibilities

1. Discover our possibilities for growth:
   (*a*) Take a religious census.
   (*b*) Study the church roll.
   (*c*) Enlist the absentees.
2. Review what was done to enlist new and irregular members last year.
3. Set goal for this year.
4. Develop plans for reaching and maintaining goals.

DECEMBER

Growing in Service

1. Discuss teachers' and officers' need for personal development and growth.
2. Consider opportunities for growing in service:
   (*a*) Denominational and interdenominational conferences and training schools.
   (*b*) Local church training school.
3. Prepare for meeting specialized needs of returning servicemen.

JANUARY

Using the Bible

1. Study the Bible as the basic textbook in Christian teaching.
2. Stress teachers' need for greater biblical knowledge.
3. Discuss ways of helping pupils to use the Bible more effectively:
   (*a*) In study.
   (*b*) In personal devotions.
   (*c*) In group worship.

FEBRUARY

Making Disciples

1. Stress this imperative task of the church school.
2. Emphasize the specific responsibility of pastor, teacher, and pupil.
3. Discuss ways of securing home cooperation.
4. Indicate the continuing responsibility for spiritual nurture and growth.

MARCH

Better Baptist Schools

1. Discuss in what ways Baptist materials are related to the Baptist witness.
2. Consider how Baptist materials are prepared.
3. Stress more effective use of teaching helps.
4. Call attention to the profitable use of
   (*a*) Story papers.
   (*b*) Baptist Leader.

APRIL

Church and School Working Together

1. Discuss need for greater unity in the total church program:
   (*a*) In worship.
   (*b*) In study.
   (*c*) In fellowship activities.
2. Consider the Board of Christian Education as a means of achieving this unity.
3. Outline ways in which pastor and teachers can work together in building Christian character.

MAY

Missions Through the Church School

1. Discuss the place of missions in the church school program.
2. Discover ways of sharing in denominational outreach at home and abroad.
3. Stress value of supplementing Sunday church school with school of missions and vacation church school.

JUNE

Planning for Progress

1. Discuss need for careful planning.
2. Consider what to include in next year's program.
3. Co-operate with Board of Christian Education on these major emphases:
   (*a*) Christian Education Week.
   (*b*) Leadership training school.
   (*c*) School of missions.
   (*d*) Evangelism.
   (*e*) Christian Life Service Seminar.
   (*f*) Children's Day.
   (*g*) Vacation Church Schools.

JULY

Grading for Growth

1. Discuss value of graded principle in Christian teaching.
2. Consider how this principle can be applied in your school.
3. Plan through the Home Department for ministry to those who cannot regularly attend.

AUGUST

Review and Preview

1. Review the year's work.
2. Evaluate the work in terms of Achievement Chart goals.
3. Build a calendar of activities for the new year.
4. Give special attention to plans for an adequate observance of Christian Education Week.

Is it a CHURCH HOLIDAY *when a Pastor resigns?*

By DEAN H. ASHTON

WHEN YOUR PASTOR submitted his resignation, did you experience an "all-gone" feeling? More than likely you did, and this reaction on your part, coupled with a similar reaction on the part of others, pervaded the entire church congregation.

Many churches accept such a change of leadership as a signal for a letdown in activity and interest as inevitable. While we accept the teaching that the work of His Kingdom must go on unceasingly, nevertheless the tendency is to feel that a lull—to put it mildly—is the natural consequence of a pastoral resignation.

And after the church has gone through the trying experience of seeking out and selecting a suitable pastor, the newcomer finds all too often that he must pick up the threads and attempt to revive groups that have disintegrated because of lassitude among those who should have been on guard against that very thing.

The past year probably has witnessed more changes in pastorates than in any single year of the past two decades. Furthermore, it appears that the movement of pastors from one church to another is unchecked. Men are continuing to enter the chaplaincy; the divinity schools and seminaries are graduating smaller classes; qualified men from the smaller churches are being sought out by larger churches with vacant pulpits. Consequently, there is an urgent need for churches to be ready to chart their course if they are called upon to face the issues raised by a pastorless church.

Is there anything that really can be done during the weeks that follow a minister's resignation? Must a church drift as a ship without a captain, lacking competent leadership in an emergency? Should church members declare a "holiday" from church attendance, from giving of their time and effort, from being "about my Father's business"?

Of course, the departure of a pastor is usually deeply regretted—with an occasional exception! However, if the minister is called *to* another church, doesn't it follow equally well that he has been called *away from* your church? If his effective work in your community is about finished, it would seem logical that the Divine Planner is opening the way for a new man—with different ideas, equipped to meet a new set of conditions due to changing times—to enter your particular field. But let's look at the problem from the standpoint of the congregation. Precisely what can be done when a church is leaderless?

First, it is highly essential that the congregation be kept informed, and well informed. Churchgoers—and some who stayed away because they didn't like the pastor, or his wife, or his style of preaching or the way he walked—will want to know what progress is being made by the pulpit committee. They will want to know the background of the man to be heard as a candidate. And they should be kept fully posted as to the arrangements for each Sunday's services. If a belief arises that there is a lack of careful planning, attendance slides off and an alarming attitude of indifference springs up. At the outset the board of deacons might well urge, in a general letter to all members, that they make a special effort to nurture the growth of the church while the flock is pastorless. Letters or postals about Sunday arrangements and other meetings can be sent over the board's signature or that of the chairman of the pulpit committee. Often, it is well to vary the source of the appeal, as a suggestion from one source may carry greater power than from another. Of course, suitable newspaper publicity also has its value.

Serious thought might also be given to obtaining an interim pastor. Listening to supply preachers—perhaps a different one almost every Sunday—may seem like an excellent plan for the first month or so, but it can turn into an ordeal that no congregation ought to have to endure. The church that follows this plan may well expect confusion, tension and loss of interest.

Furthermore, many churches make the mistake of having too many candidates appear in the pulpit, thus dividing their congregation and making it well-nigh impossible to give any pastor an unanimous call. A well-chosen pulpit committee, in whom the congregation places its full faith, may work to better advantage if it serves as the clearinghouse, narrowing its choice to the point where it can report that it has found the right man, recommending that the candidate be heard by the entire congregation and then a vote taken. Try it! You may be happily surprised by the excellent results.

Having kept the congregation well informed so that attendance holds up well, what is to be done as to the religious devotion of the individuals concerned? After all, the pastor is not the church, being only one member of it. Nor can he pray or worship for the church, leaving the members free from these things. The entire group is responsible for its spiritual devotion and growth in grace. Devout hearts mean a devout congregation.

Another great tonic for any church during this interval is a splurge of new or continued activity. Why shouldn't a board of deacons, a Youth Fellowship group or a church school board go right ahead as though nothing had happened? In a well-organized church, plans for most programs would be developed more or less independently, anyway—or only subject to the pastor's approval. If it is a Christmas or Easter program, it may take a little more planning to work out the details that a pastor ordinarily would supervise, but it can be done. As a matter of fact, it is a healthy experience for a church to discover how greatly it has relied upon the minister to do a variety of jobs that other persons should have assumed.

Again, what about those improvements to the church property that have been more or less in the making? Are they to be shelved "until we get a new minister"? Of course, he might like to list them among his accomplishments when his period of service draws to a close, but don't let them wait. He will have a flock of ideas all his own to occupy attention, and these long-pending jobs might just as well move along without delay.

In fact, the pastor's leave-taking might motivate certain projects. I know of one church that was stumped when it came to redecorating the interior of the parsonage. "No paper hangers available to take off the old paper or to hang new paper," the committee reported at a congregational meeting. Somebody suggested that a "paper-pulling party"

be held. The skeptics whispered that if three or four persons appeared, they'd be doing well. Actually, when the time was set, thirty-two persons appeared bringing sprayers, scraping tools, brooms, baskets and plenty of the right church spirit. And did they work! In less than three hours of one evening, they had the paper removed from the walls of three rooms and a vestibule downstairs, a stairway, the upstairs hall and two bedrooms.

In the same church, new carpet for the church auditorium had been under consideration for some time. The Ladies' Aid Society concluded that they would carry on with the job—pastor or no pastor. In fact, they decided that while they were at it, they would have the floors sanded as well. The job was well planned; not a single church service had to be shifted elsewhere, and one visitor remarked on the first Sunday after the floor had been recarpeted, "Things never come to a standstill in this church." And that really summed up the situation.

How about the church kitchen, so long an object of reproach! Even the former pastor could not jolt the congregation from its complacency about its condition. However, the job got under way because of this determination to "keep things going." New dish closets were constructed, walls repainted and some extras obtained to re-equip the kitchen.

That interval between pastors, then, will be just what your church decides to make it. If you—and you—decide to call "time out" and leave it to the other fellow, your church will hit a toboggan and face a hard pull back up the hill to its former place. Or with a determination to keep things going through this difficult period, your church and its members will be greatly enriched by the experience of facing up to an emergency—and doing something about it.

■

Faith, Hope and Labor of Love

(*Concluded from page 9*)

of the church assures us of this, for it reveals a steady, determined and intelligent effort to achieve its great purpose: "We began with what we had and launched out into the deep. Only now are we in a position to secure some of the equipment we have needed for a long time. Not awards, or elaborate physical setup, or a complete predetermined plan, are responsible for our growth and increase in effectiveness. It was rather setting about it to fill a need that we recognized. It was good material; it was interested teachers; it was consecrated Christians at work with the boys and the girls of our community."

Worship in One Room

By ALVIN D. JOHNSON

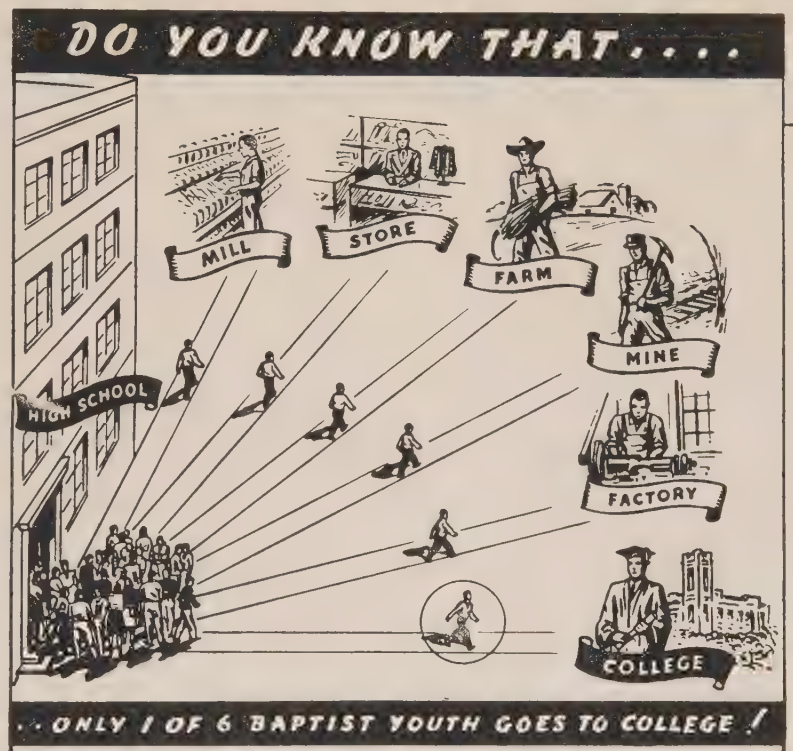
IN A ONE-ROOM Sunday school, a worship service that will hold the attention and yet have meaning for all, is no easy task. But we think we have found a good solution to the problem.

When you arrive Sunday morning, you enter a darkened room. The only light is focused on a reproduction of an art masterpiece. Soft music is being played in the background. The whole atmosphere is one of meditation. A refreshing spirit of reverence and understanding arises from an active pupil participation. Each Sunday a different class leads the worship.

Some time during the week one of the classes meets to plan the service for the following Sunday. There is discussion as to the theme—the teacher may make suggestions but the pupils decide. After it is chosen, the class tries to find a slide or art reproduction that is appropriate. Reproductions of the famous religious paintings are easily obtained. The picture is projected on a screen or mounted on an easel with a spotlight focused on it. Hymns, Scripture, the call to worship are carefully selected to fit the chosen theme.

In selecting the hymns, the young minds need guidance. Most hymnbooks

(*Please turn to page 20*)



EACH YEAR 200,000 YOUNG MEN AND WOMEN FROM FAMILIES OF NORTHERN BAPTISTS GRADUATE FROM HIGH SCHOOL AND ARE QUALIFIED FOR A COLLEGE EDUCATION.

BUT, ONLY 29,518 OF THEM (LESS THAN 15% OF THE 200,000) TAKE ADVANTAGE OF THEIR SITUATION. THIS MEANS THAT ONLY ONE BAPTIST YOUTH OUT OF EVERY SIX WHO REACH COLLEGE AGE HAS THE OPPORTUNITY AND THE INCENTIVE TO TAKE ADVANTAGE OF FURTHER TRAINING.

Worship Suggestions for September

Superintendent's Page

By ROBERT H. EADS

September 3

THEME: The Misuse of Power

PRELUDE: "Jesus, Saviour, Pilot Me"

CALL TO WORSHIP: Jeremiah 9: 23-24

INVOCATION: Almighty God, whose power is beyond our understanding, help us to be honest in the use of the power that thou hast entrusted to us. Make us always sensitive to the needs of others. *Amen.*

HYMN: "I Would Be True"

ANNOUNCEMENTS

SCRIPTURE: Psalm 15

MEDITATION: Our nation faces one of the greatest tests of its history—the Christian use of its power. Great gold reserves lie buried in the Kentucky hills. Our armed forces touch every continent on the globe. Our farms produce beyond all precedent. Our production lines create and assemble unheard-of inventories.

Because we are relatively untouched by war's devastation, because we live in a land that God has blessed with vast wealth of natural resources, because we are tooled and geared to unequaled mass production, our nation will emerge from the war as one of the greatest, perhaps *the* greatest, world power. The misuse of such power would spell our doom.

The only force mighty enough to channel our power for good is Christian love. Think of our responsibility as stewards of God! Pray that we may be true to our trust! Act so that this power may emancipate a stricken world from famine, disease, ignorance, sin, and destruction!

HYMN: "When Wilt Thou Save the People?"

PRAYER: O God, our Father, lay upon our hearts the Christian conviction that the strong must learn to bear the burdens of the weak. Deliver us from pride, that we may be worthy servants of the world's need. *Amen.*

September 10

THEME: Measuring Up to God's Standards

PRELUDE: "How Firm a Foundation"

CALL TO WORSHIP: Psalm 100: 2, 4-5

INVOCATION: Forgive us, O God, when we set up our own selfish aims as the standards of our lives. Teach us that true happiness comes only as we measure up to thy standards. *Amen.*

HYMN: "Awake My Soul, Stretch Every Nerve"

ANNOUNCEMENTS

SCRIPTURE: Psalm 72: 12-19

MEDITATION: In the Bureau of Standards in Washington, D. C., are kept the basic measures that assure us of accurate weights and measures all across the nation. These are kept at constant temperature and humidity in order to insure an unvarying standard. It would be risky to do business if our weights and measures kept changing from city to city and from state to state. For the welfare of all we have agreed to maintain a Bureau of Standards.

An official stamp of purity on gold and silver articles at Goldsmith's Hall in London is known as a mark of quality. The "Hallmark" is a standard known the world around, just as "Sterling" is a mark of quality that can be trusted.

But who is the custodian of moral and spiritual standards? What of the hallmark of character? What of the sterling standards of spiritual life? It is the business of individual Christians in the church to measure up to God's standards. Just as all business depends upon trustworthy standards for its well-being, so all human relationships depend on God's standards for their welfare. Neglect them and social decay sets in. Depend on them and spiritual growth ensues. Jesus, in his Sermon on the Mount, set the standards upon which moral life depends. His Golden Rule sums up the law and the prophets.

HYMN: "Walk in the Light, So Shalt Thou Know"

PRAYER: Our Father, help us to know the truth that sets us free. *Amen.*

September 17

THEME: What Makes a Nation Strong?

PRELUDE: "O Worship the King"

CALL TO WORSHIP: Psalm 27: 14

INVOCATION: God of all the nations, we thank thee for the strong foundation of Christian truth that undergirds our native land. In these days of tumultuous change, keep us firm in the faith. *Amen.*

HYMN: "A Mighty Fortress Is Our God"

ANNOUNCEMENTS

SCRIPTURE: Psalm 125

MEDITATION: Strong nations are made of strong people. The Hebrew proverb puts the truth forcefully: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." National strength rests upon the spiritual fidelity of individual citizens.

Driving through a small town one day not long ago, a great man said, "Here is where the nation's welfare is determined. People of character doing their daily business with integrity, imagination, and zeal—these make a nation strong." Let these folks fail and the nation fails. Let them be true and the truth ultimately triumphs.

Christian statesmen we need. But stalwart citizens with Christian vision that begins at home and then embraces the world—these make a nation strong.

HYMN: "My Hope Is Built on Nothing Less"

PRAYER: Father Almighty, judge of all nations, help us in this day of testing to give allegiance only to that which is tested by the truth revealed in Jesus and found worthy. Help us fearlessly to throw off lesser loyalties with the sure confidence that "our strength cometh from the Lord who made heaven and earth." *Amen.*

September 24

THEME: The Church in the Life of the Nation

PRELUDE: "O Beautiful for Spacious Skies"

CALL TO WORSHIP: Psalm 85: 8-9

INVOCATION: Most gracious God, our hearts are filled with gratitude at the remembrance of the ministry of the church in our own lives. Guides us in our labors in the church that we may make its influence felt with increasing power in the policies of our nation. *Amen.*

HYMN: "My Country, 'Tis of Thee" (stanzas 1 and 2)

ANNOUNCEMENTS

SCRIPTURE: Isaiah 60: 15-22

MEDITATION:

"I love thy rocks and rills,
Thy woods and templed hills:
My heart with rapture thrills
Like that above."

When Samuel Francis Smith, young Baptist theological student, wrote that hymn, over one hundred years ago, he may well have been thinking of the many small churches he had seen set upon the hills of New England. These little churches may not seem important in the minds of many. Very often they are not the most imposing structures in town. The people who enter their portals may not realize how vital is the contribution of these churches to the community, the nation, the world. They may even neglect them.

Churches are to the nation what the vertebrae of the spine are to the human body: small, inconspicuous, but vital. They are the backbone of the nation. They really protect the nerve centers. Weaken or crush one of these vertebrae and paralysis may set in. But each one, in its place, functioning, helps the nation move forward erect and healthy, going about the Father's business.

Let each church, large or small, be conscious of its vital work in the life of the nation.

HYMN: "My Country, 'Tis of Thee" (stanzas 3 and 4)

PRAYER: Be with thy church, O God. Enable it to carry on an effective ministry in this hour of the world's need. *Amen.*

That We May Achieve *Workers' Conference for September*

THE WORKERS' CONFERENCE for September is a time to review and to plan. If goals for the year have not been adopted it should be done now. Plan to observe Christian Education Week starting the last Sunday of this month (see article on page 14 of this issue). It would be wise to make certain that everything is in readiness for the fall quarter, which starts Sunday, October 1, checking on supplies, equipment, and teaching staff. Is there a teacher for every class? Is that teacher provided with sufficient materials?

Worship

HYMN: "Jesus Calls Us O'er the Tumult"

SCRIPTURE: Matthew 4: 18-22

HYMN: "Open My Eyes That I May See"

SHARING IN PRAYER: Call upon those present to join in prayer that God's will may be done in the year ahead, and that the ministry of your school may be increasingly effective.

MEDITATION: A short talk, based on the calling of the disciples, may be made inspirational by pointing out that in all ages Jesus has called disciples to follow him. The true follower becomes a true witness. One of the most effective forms of witnessing is teaching.

Reviewing the Past Year

A profitable opening of the discussion period will be to review the work of the past year. A careful evaluation of the relative strength and weakness in the various phases of the work of the school will provide a good background against which to project plans for greater achievement.

The Achievement Plan for Baptist Sunday Schools with its ten goals is an ideal measuring rod. It would be well to go down the list to see just how effective your school was in each of the ten areas. Note the points at which the greatest progress has been made, and the other points at which definite improvement is needed. With these in mind, or listed on a blackboard, the group is ready to make plans for achievement in the year ahead.

Plans for Achievement

The goals of the Achievement Plan represent things which the effective school will be doing year after year. In truth it is a program of work, and as such embodies the essential things in the program of every school which seeks earnestly to do its job well.

Thus, the first step in planning is making sure that the goals achieved last year will be reached again in the year ahead. Some goals may be easily attained while others may be more difficult to repeat. In any case, it is unwise to take anything for granted.

The more important step will be your planning to achieve new goals and make greater gains on those reached last year. Many schools come to the end of the year, and discover that their lack of planning is all too evident in terms of the results. With this in mind each goal of the Achievement Plan should be the object of serious thought on the part of the entire group.

1. A CHURCH school is to be found where there is a functioning Board of Christian Education which plans and directs the total teaching program of the church.

2. A BIBLE school is one in which the Bible is basic in all the teaching of the school, and Bibles are used by all.

3. A BAPTIST school uses Northern Baptist teaching materials in every department and class.

4. An EVANGELISTIC school is marked by a genuinely evangelistic motivation in all its teaching.

5. A MISSIONARY school is so conscious of its part in the world-wide mission of Christianity that it co-operates fully in the great program of Northern Baptists.

6. A GROWING school will increase the number of those in attendance by at least 5 per cent for the year.

7. A GRADED school does the utmost within the limitations of its physical equipment and enrollment, to carry out the graded principle, and maintains a Standard Home Department.

8. A PLANNED school is one in which the workers share, through monthly Workers' Conferences, in planning, reviewing, and strengthening the efforts of the school.

9. A LEADER-TRAINED school reflects the eagerness on the part of the workers to improve their work through additional leadership training experiences.

10. A CHURCH-GOING school is composed of members who regularly attend the Sunday morning worship as well as the church school.

A fuller treatment of these goals is to be found in the "Guide to the Use of the Achievement Chart" which may be secured from the Christian Education Department of The American Baptist Publication Society. Basic to the successful completion of these goals is accurate record keeping. Do not overlook this important item in laying your plans. Let some one person be designated and fully instructed in the matter of keeping records which will reveal the true and accurate picture at the year's end.

A Monthly Checkup

The monthly Workers' Conference should be the regular check-up time. Progress in reaching the goals should be studied. Allow a few minutes at each conference for a look at the progress you are making. Monthly helps will appear in BAPTIST LEADER throughout the year. Let these serve as a basis for measuring the achievement in your school.

Closing Moments

The September Workers' Conference meets prior to the start of the new church school year. Plans will have been made for the entire year. Let the meeting close with prayer in which God's blessing and guidance are sought. Have the group stand and sing, "Give of Your Best to the Master."

Schools of Achievement

(*Concluded from page 12*)

encouraging. About seventy said that they fully expected to earn the "A" pennant. Others were doubtful, but hopeful. Most encouraging was the fact that almost every single answer indicated that those who had taken the plan seriously had found it helpful in the work of their schools.

At the end of April, when the denominational year (on which the Achievement Plan is based) came to an end, there was an air of suspense. How many winners would there be? Had we ordered enough "A" pennants? Would we be deluged with reports, or would we be disappointed by their complete absence? There was nothing to do but wait and see.

The Reports Come In

In the very first mail on the morning of May 1 came the first winner. From near-by Lancaster, Pa., came the report and a letter from the pastor which told of the effort they put forth the previous day (Sunday) in order to be sure of reaching the goal of a 5 per cent increase in attendance. When they made it the very last day there was justifiable rejoicing.

The following weeks brought additional reports until they totaled well over one hundred. Some of the schools missed reaching all of the goals by only the barest fraction of a point. Others reached the minimum requirements by the narrowest of margins. Still others achieved as few as five, or even three goals during the first year.

Although winning reports may still be submitted after this is written, the accurate count now is nineteen winners. So that all Baptists may know who they are, we are listing them on page 13, and pointing to them with pride. They have been serious in their effort to build schools which render an efficient ministry. Their efforts have been fruitful. All Baptists commend and congratulate them. Above all, it is to be hoped that they will achieve even more in the present year.

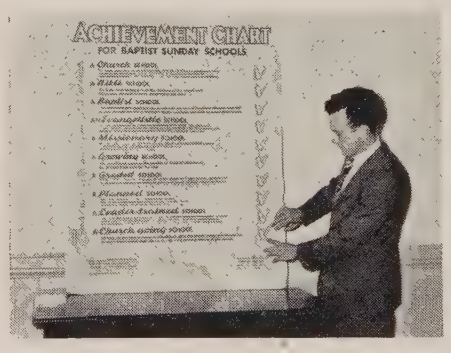
Size No Obstacle

It is interesting to note the great variation in the average attendance of the winning schools. Two of the nineteen have an average of over 300; five schools range from 100 to 300; twelve have an average of less than 100. In order to achieve the goal of a 5 per cent increase in attendance the Lovell, Wyo., Baptist Church School managed to raise its average from 23 per Sunday in 1942-43 to 25 in 1943-44. Yes, a school that small actually achieved all ten of the goals. In fact, their record was one of the very best. On the other hand, the Norwood Baptist Church of Norwood, Ohio, which had the largest school represented among the winners, jumped its per Sunday average from 438 to 486—an increase of about 11 per cent. On Children's Day in June of this year there were 570 present at this school.

Difficulties Overcome

The First Baptist Church of Alliance, Ohio, was without a pastor from the spring of 1943 until January of 1944. In spite of this fact the church school leaders went to work on the Achievement Plan, and then with the help of

LEADERS OF THE WINNING NORTH SPRINGFIELD BAPTIST CHURCH, VT.



A WORKER PUTS THE LAST STICKER ON THE ACHIEVEMENT CHART

their new pastor were able to reach all of the goals. Out in Butte, Mont., the folks were so enthusiastic that they had a 12 per cent increase at a time when the community was losing more than 8 per cent of its population. In Kansas there is a little community of about 150 persons which has been showing a steady decline in population for the past ten years. This little place, called Gem, is in the very heart of the great wheat-producing area of the country—northwestern Kansas. The entire county has lost heavily in population. The community has given its share of their youth to the armed services of the country, and more than its share of people to work in the great defense areas of Kansas and other states. In the light of this the work of the First Baptist Church of Gem, Kan., can be considered almost phenomenal, especially when it is noted that the report from the Youth Department alone, where it would be least expected, showed an increase in attendance this year of 13 per cent.

The winners are quick to say that they intend to make better records in the new year. Not one of them feels that the utmost has been accomplished. That is one of the fine things about true achievement—it reveals the ever-widening horizon toward which it is possible to move, but which ever remains just beyond our grasp. A forward movement toward that expanding horizon of an ever-increasing effectiveness in the work of our Sunday church schools should be our aim.

Worship in One Room

(*Concluded from page 17*)

have a section that includes calls to worship, inspirational poetry, and verses of Scripture.

To find the best possible Scripture for the theme of the day, use a Bible concordance. After several references have been looked up, leaders come to recognize how much help it really is, even in daily worship.

Probably those chosen to lead the group in prayer will feel slightly ill-at-ease at first. For this reason it is perhaps better to choose some printed prayer. Later, praying aloud in public will become natural.

The class which is to lead the worship in the church school on the coming Sunday morning has met and planned the program. They have enjoyed a real Christian fellowship in so doing. Each one has assumed some part in the Sunday service, and each will carry through with his assignment to the best of his ability.

Through group planning of the Sunday worship service, the young people are being trained for future leadership in the church. All are developing a genuine appreciation for the worship service. Each one is increasing his religious background by searching for material. Perhaps previously, the group felt that only someone trained in the ministry could lead a good worship service. Above all, the personal religious life of all will be deepened and developed, and Christian expression will gain in quality. Each one learns to face an audience, to be a minister to himself as well as to others, and each feels a sense of responsibility in God's work.

Four-fifths of the work is done before Sunday. It remains only to appear before the rest of the group. Each class knows that there will be an appreciative and understanding audience because those present, at one time or another, have led the worship service.

Children's Leader

PLANNING *for the Three-year-olds*

Introducing the New Nursery Material

CONSIDER the three-year-olds—winsome, appealing, shy, self-centered, aggressive, active, learning from day to day to get along in a complicated world, and, if we are wise in guiding them, establishing Christian ways of thinking, feeling, and acting. No group in the church school requires more skillful guidance than the Nursery Class. And no group deserves more careful planning, for what goes into these early years has an effect upon the whole of life.

For that reason not only Nursery Class workers, but all who hold the interest of children at heart will rejoice in the publication of an entirely new set of nursery material. This new course is a part of the Judson Keystone Graded Series, and is approved by the Council on Christian Education for use in the unified program.

The material for use with the Nursery Class will be ready for use in the churches in October. There will be a textbook for teachers, leaflets for the children, quarterly picture sets and a pamphlet for parents. At a later date, material for use with two-year-olds, and two leadership education manuals will be issued.

Careful Preparation

The new course has been written by Mrs. Eva B. McCallum, outstanding authority in the religious guidance of little children. The material has passed through two years of careful study and preparation that had its beginning in May, 1942, in a five-day conference of nursery workers, editors of children's literature, and leaders in children's work. As the course has developed it has been given at each step of the way the most careful study, testing and revision.

When new materials for the Nursery Class are published two questions are always asked: How do they differ from the materials they supplant? Why do they differ?

Special Features

One advantage of this course over the former, *Guiding Nursery Children*, is that definite suggestions for week-by-week procedure are given for fifty-two sessions. This will make it possible for the less-experienced teacher to begin with a session plan that she can adapt and follow. In the former course teachers had to make their own plans for a session as they selected activities and materials that were grouped under children's interests, but not arranged in session plans. However, the new course will not hinder the experienced teacher from selecting material from a number of different sessions to make an original plan of her own. The session plans take into account the daily experiences and seasonal interests that mean much to little children.

There are helpful suggestions for the best arrangement and use of the room or space in which the Nursery Class has its session. These are illustrated with diagrams that suggest how to place equipment in a separate room, a screened corner, and an outdoor space.

The section on stories and the one that contains songs and verses are rich and full. More are given than any one teacher will want to use, but this allows for selection according to the children's interests. There is a choice of stories when needed for city and rural children.

Religious Emphasis

There are ten Bible stories in the course. Some of them, such as "The Children Who Went to See Jesus," will be told again and again. There is a section on "The Use of the Bible" that will be helpful to every leader as she seeks to find the best way to use Bible material with little children.

One of the most helpful sections of the book sets forth "Experiences Through Which Children Learn." This section suggests the learning opportunities in relation to the family, to the church, to Jesus, to the out-of-doors, and in connection with food, toys, playmates, pets, and others. The sessions related to these areas are listed in each case so that a teacher who discovers that a session on pets would meet the needs of a number of children in the class, can turn to the section on that area of experience, study the religious values described there, and find references to all the sessions in the book that are related to that interest.

(*Please turn to page 27*)

Keystone View Co.

How Many Hours?

By IDA BINGER HUBBARD

HOW MANY HOURS are you giving in the interest of children through the church each week?

One hundred and one church school workers among children were asked recently during a series of training institutes to write on cards, without signing their names, the time each had spent preparing for the last Sunday's church school session. When the statements were tabulated it was discovered that 75 of the 101 had spent 45 minutes or less; 26 an hour or more. Twelve stated they had spent no time whatever in preparation; 16 had spent between 10 and 15 minutes; 17 not more than 20 minutes; 20 as much as a half-hour; 11 between 40 and 45 minutes; 14 had spent about an hour; 12 had spent two hours or more.

One woman reported ten hours of actual work in preparation for her work and with the children during that week. She voluntarily explained that as superintendent of a Junior Department she had called in seven homes in the interest of better attendance and to suggest the use of worship materials being shared with the children. She had met the juniors for a two-hour additional session which had required an equal amount of time for preparation. These items, added to her regular preparation for Sunday, had added up to ten hours. The leader of the institutes no longer wondered at the poise and enthusiasm evidenced by this church school worker.

How much time is necessary for adequate preparation? Suppose we listen to Mrs. Cobb as she talks this over with herself.

"How much time am I as a teacher of children in the _____ church giving each week? How much should I give? Of course, I am a volunteer in the service and a bit jealous of my extra time. However, I recognize that the church cannot hire all the workers it needs to carry out its work adequately. Volunteer service is one of the glories of the Christian church. It is going the second mile and the second mile deserves better than ordinary workmanship.

"That makes me think of Mrs. Arand. She has disciplined herself to give time and energy for this work for more than twenty years. She not only accepted the responsibility for guiding children in Christian growth, but she has systematically exposed herself to training so that her work has grown better year by year. No one can estimate the good that has come into the lives of boys and girls and into the homes of her community because she chose that way of going the second mile. Something fine and strong happens when she sits with a group of people to face the needs of the children in her church and community. Something satisfying comes to her, too, as she answers questions concerning eternal things put to her by boys and girls and parents and other leaders. She helps create an atmosphere that stimulates Christian thought and worship and action.

"I don't know how many hours I am spending as a volunteer in Christian service to children, but I am going to find out. Here is a big, new calendar. I wondered what to do with it. It is going onto the inside door of my closet. Each evening I shall record on it the time I have spent that day in preparing for or actually working at my job. I'll want to be systematic so that I can tell what it is all about when I summarize each week. Perhaps this outline will help:

"1. Reading for background and enrichment, _____ minutes.

"2. Preparation for actual session work, _____ minutes.

"3. Additional activities, besides Sunday, with the children themselves, _____ minutes.

"4. Counseling with parents, _____ minutes.

"5. Conferences and committee work, _____ minutes.

"6. Special training, _____ minutes."

(*Please turn to page 35*)

Children's Day in Antrim, N. H.

OUR CHILDREN'S DAY SERVICE for this year, "The Bible Speaks," was used in many kinds of churches. It proved easy to adapt to local limitations and special situations and this helped to make it very popular.

From a small church in Antrim, N. H., where Rev. Ralph H. Tibbals is minister, comes the report that this was one of the most successful programs ever presented there. The service had to be adapted to the needs of this church, but the needed changes did not spoil it in the least. The brief account here tells how they did it and the pictures on the opposite page show the results of their work and planning.

A service for the dedication of children was inserted just before the readers began their introduction. The family group, which was intended to hold the program together in a framework, seemed impractical in this church because the platform was quite small. Instead, this part of the material was rewritten slightly so as to be given by two juniors in conversation about familiar Bible stories and other things they had been learning in church school. This boy and girl sat one on each side of the large frame Bible which they opened and closed as needed. The Bible was placed in an arched opening at the center back of the platform. The characters used this entrance and stepped out from or back into the Bible as the covers were opened and closed by the two juniors.

For the Christmas scene a special background to represent the star of Bethlehem was inserted in the Bible and the scene was posed before the book was opened.

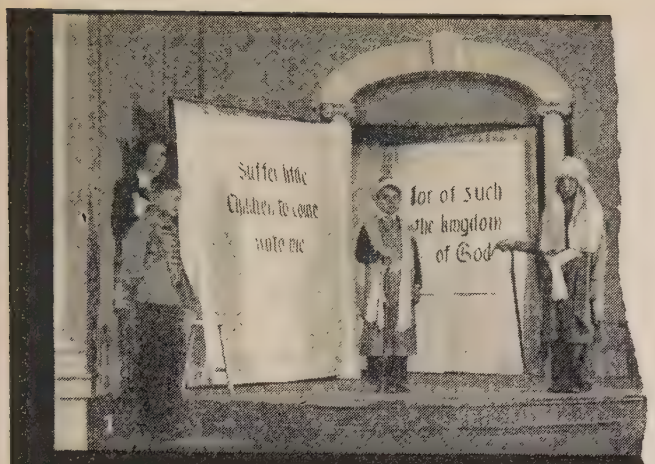
For the missionary scene a group of juniors produced the play, "Have the Boxes Come?" from Judson Keystone Course IV, Part 1. This they had worked out earlier in the year as a part of their church school study.

A new scene was added at the end to present the idea that the Bible also contains rules for living as God's children. Through the book came a group of beginner children, each of whom repeated one of these rules, and then the group returned through the book.

This part of the program was followed by the presentation of Bibles by the minister to the boys and girls leaving the Primary Department — an annual Children's Day custom in this church, which provided an appropriate climax to the program.

Music added greatly to the effectiveness of the entire service. The organ furnished a rich background throughout and the solos by "David" and the soloist off stage were high points in the service.

For the children themselves, as well as for the older members of the church family, this program made possible a very happy experience. The children understood and were enthusiastic about the entire service, and they presented their stories with interest and with reverence.



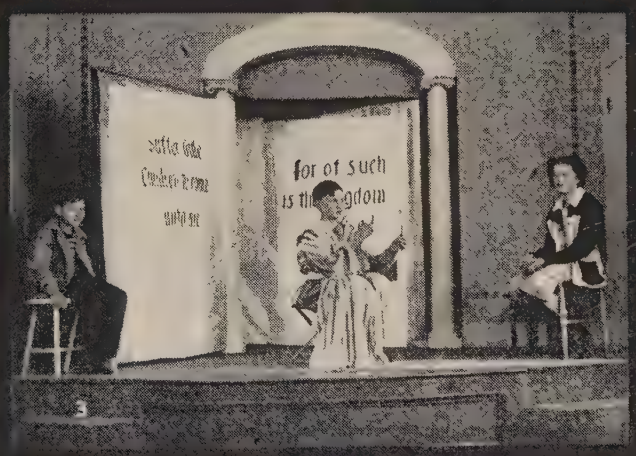
The Bible Speaks

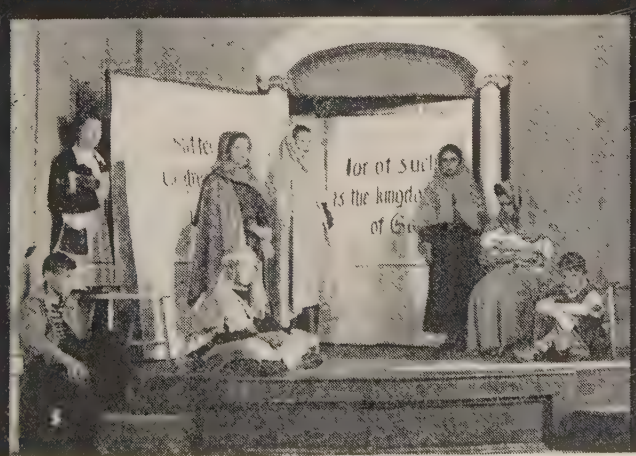
Our Children's Day Service

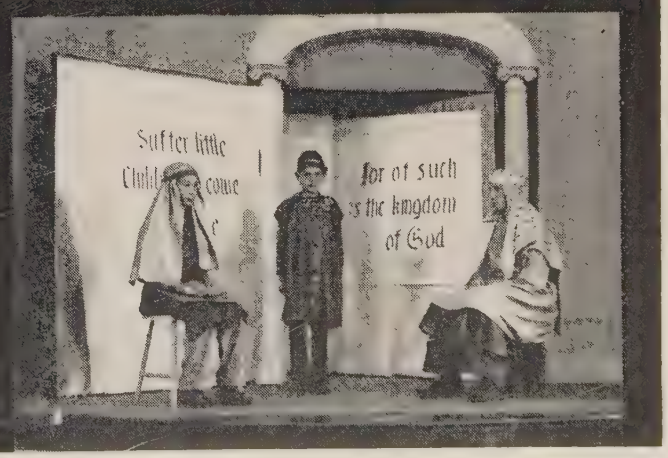
THIS IS HOW WE DID IT

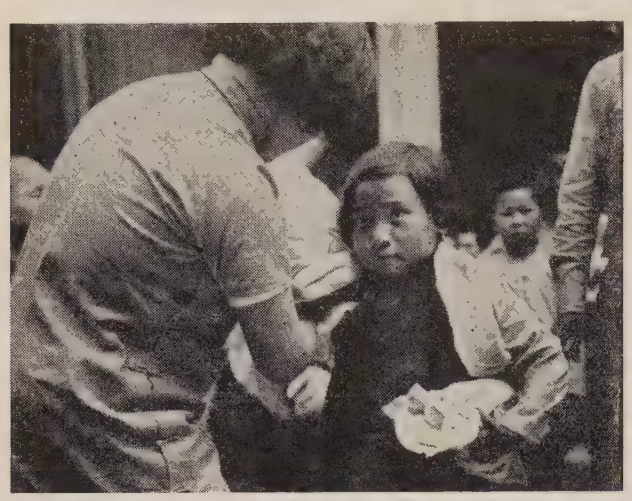
1. THE STORY OF ABRAM AND LOT
2. THE BABY MOSES
3. DAVID, THE SWEET SINGER OF ISRAEL
4. "UNTO US A CHILD IS BORN"
5. "HE WENT ABOUT DOING GOOD"
6. PAUL SENDS AN IMPORTANT LETTER

Arranged by Lewey Tibbals and Faye Benedict









Authenticated News

Casualty Number One

By PEARL ROSSER

ALL OVER THE WORLD CHILDREN ARE SUFFERING FROM THE RAVAGES OF WAR. TO BE TRUE TO ITS GREAT MISSION THE CHURCH MUST HAVE AN ACTIVE CONCERN AT THIS POINT

IN A RECENT ARTICLE in the *New York Times* the eminent French author, Antoine de Saint Exupery, brought us to attention with the statement, "Such little things alter the course of destiny. A trainload of food for the children of France deliberately delayed by the invaders had the natural result of a half-million children starved. The enemy had marched twenty years into the future of France."

Otto Zoff in his book, *They Shall Inherit the Earth*, has portrayed graphically what is happening in the lives of thousands of babies and boys and girls in war-torn Europe and China. The real casualties are these who are too young to know more than that they have been separated from those who loved them, their homes no longer exist, and that they are constantly hungry.

These casualties of active warfare call forth every ounce of Christian concern and pity that we can muster. We are moved to petition our governments to lift the food blockades. We are glad for the channels through which our money can flow to buy food and clothing and shelter for bereft children. We thrill over the warphanages in China under the leadership of Madame Chiang Kai-shek and others. We are looking forward to the day when the children of our enemies, as well as of our allies, once more can know the love and peace of home. And we are praying that we shall be equal to the responsibility with which God will honor us. The emotional, mental and physical sufferings of those far away call forth the very maximum of response in our hearts. And this is as it should be.

Can we look also to the needs of the babies and the boys and girls in our own land? Theirs is not the fate of physical violence in a wholesale manner. Bombs have not dropped on the cities, towns and hamlets of our fortunate land. But there have been invasions of the mind and the spirit of these children that have marched fifty years into the future of these United States of America. What do these invaders look like? Under the disguise of patriotism, parental neglect has made its inroads. In the role of playing fair with those soldiers who are out of the country, the liquor interests have maintained strong and privileged traffic to the detriment of men, women, youth and children. Under the name of recreation, commercialized amusements have organized for the corruption of early adolescents, of men and women in the military services, and of those otherwise employed. In the pretense that now is not the time to devote thought and energy to such problems as race prejudice, bad housing, child-labor violations, inadequate schooling for great groups of children, curtailed health services to infants and mothers, we are tolerating an invasion as serious as if terror and death were showered from the skies.

Special mention should be made of those factors that invade and destroy the spiritual side of the life of those dependent upon us. Vulgarity in literature, music and recreation leave indelible scars upon the sensitive minds and souls of our children. Vicious advertising, both visualized and heard over the radio, scores direct hits on the thinking of our youth. In spite of paper rationing, liquor and tobacco industries still can secure full-page and double-page spread advertisements in daily papers and magazines, and vulgar and hate-breeding comic magazines continue to thrive. Volunteer services have been drained from those areas of national defense that maintain spiritual vitality. Girl Scout, Boy Scout, Sunday school and other character-building activities must be eliminated from the lives of the most needy children because of the lack of leadership to carry them on.

Some of the evidences of the casualties in the lives of the boys and girls come out of our penal institutions. Increased numbers of children are reported to juvenile courts for misdemeanors. These children are younger in age than ever before. Schoolteachers are finding their tasks more difficult. In an average American community, one teacher indicated that nearly one-half of her time is used in dealing with behavior problems, whereas formerly the creative activities planned by both children and teacher seemed sufficient to guide the energies of the boys and girls. When asked to suggest the reason for such a development, the teacher replied, "Children come into my room and fall asleep at their desks. They have been up late the night previously, or they have been engaged in some after-school job far beyond the hour they should have been at work. Some children have heard only

WHEN BOTH PARENTS ARE EMPLOYED CHILDREN OFTEN SPEND MUCH TIME IN THE STREETS

Paul's Photos

troubles and quarreling in their homes and come to school with worries which prevent them from giving the best thought to their studies." Church school teachers tell much the same story. Children come to the church school irregularly, and when there, reveal only the most meager home background in religious practices.

The church of Jesus Christ always has been a pioneer in the search after truth. Jesus himself assures us, "Ye shall know the truth and the truth shall make you free." It is the task and responsibility of the Christian church to seek out the truth about the children and youth of the world today, to turn the searchlight of God's Holy Spirit upon the conditions as they exist and then to serve as the channel through which God can work in the world to conserve the life resident within children and young people.

We know some things that can be done. The church faces a choice of whether it will do these things or whether it will pay lip-service only to the need. "I can do all things through Christ . . ." was the sentiment of Saint Paul, and indeed he found the supernatural strength to bring the gospel to the then-known world. Have we the faith, the measure of devotion, the sensitivity to respond to the need as it is revealed to us?

Some tasks are those of prevention. First and foremost is that which is unique to those of us who have named the name of Christ—the task of reaching every person with Christian teaching. Every man, woman, youth and child in the United States of America and around the world should be confronted with the gospel in a compelling and vital manner. Unless we assume our major task, there is no other agency or group to do it. This teaching must be carried out beyond the confines of the church to the people as well as continue to be carried on within the regular program of the church. If people will not come to our church buildings, we must carry the teaching ministry of the church to them.

Second, we must take our full share of the work of restoring those children and youth who have made serious mistakes to their rightful place in society. The juvenile courts are manned by judges and court workers who have the welfare of the children at heart. Every effort is made to keep a child from having a court record. Everything possible is done to help a youngster to rectify his mistake voluntarily. If, however, the child persists in wrongdoing, punishment and oftentimes confinement must be imposed. In the instance of the first apprehension, the court would be glad to turn to the church for friends of these children to volunteer to help them find the way back. At the time of the trial, representatives of the church are needed to lend understanding aid to the children. Too often the church has been indifferent and has even refused to assume obligation at this point. "Those who are whole have no need of a physician, but they that are sick," said Jesus.

Christian centers in congested metropolitan areas bear testimony of the concern of Christian men and women for those in great need. The workers are tireless and good results are in abundance. But the need is great. There must be more such centers. They must be made available to children in rural areas as well as in the metropolitan areas. Many local churches, in communities of great need, keep their doors locked five or six days a week. They are tax-free because they are supposed to be for the benevolent services of the people. Church buildings should be used throughout a much longer period during the week in order to merit the privilege of being exempt from national tax . Christian center activities could well become a part of the ministry of countless churches. Day-care centers for young children and after-school activities for older children are desperately needed in overcrowded communities where many churches rear their spires to God, but fail to open their doors to the people. The church should provide recreational facilities for the adolescents now forced to run the streets because of inadequate housing and lack of decent places to play.

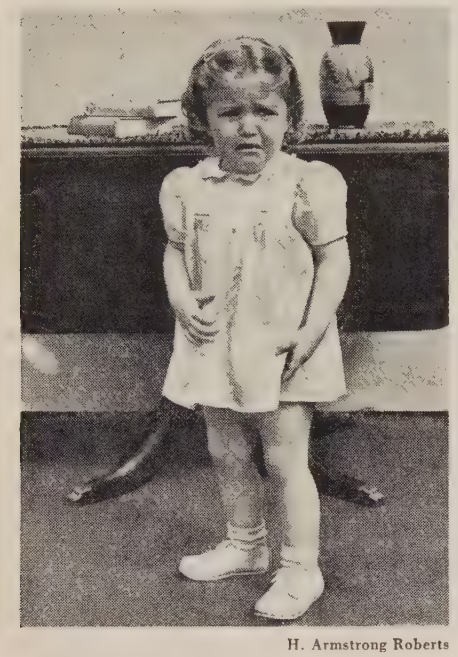
Can the church remain indifferent to the legislation being enacted in community, state and federal government? Oftentimes obscure riders on otherwise unrelated bills, affect the life of children immeasurably. The cutting of the budget of an agency designed to be the "watchdog" for the interests of children can make tremendous inroads into the

(*Please turn to page 35*)

THE CHURCH BUILDING SHOULD BE USED THROUGHOUT THE WEEK, AND IN ADDITION THE CHURCH SHOULD TAKE ITS WHOLESOME PROGRAM OF RELIGION AND RECREATION INTO COMMUNITIES BEYOND REACH OF CHURCH BUILDINGS

Behavior Problems in the Nursery Class

By BESS V. NESTER



H. Armstrong Roberts

Long before a child is three years old his personality traits are largely determined. Home background and training have helped to make him a happy, well-adjusted child or a fretful, insecure or demanding one. Leaders in the Nursery Class must know how to cope with many behavior problems.

■

BY THE TIME a child is three years of age and old enough to enter the Nursery Class, many of his habits and attitudes already have been formed. All that has gone on within the home has helped to mold him and make him as he is. The attitudes of the adults in the family, their treatment of each other, the kind of conversation in which the child hears these adults indulging, gossip, faultfinding, kind and unkind criticism, teasing, generosity, loving interest, loyalty, harsh or bitter words, honorableness, meanness, dishonesty, truthfulness—all have gone into the molding process and made a lovely thing or have left disfiguring scars that never will be entirely removed from the child's personality or character.

Fathers and mothers, uncles and aunts, grandparents and older brothers and sisters all have helped to develop the young child's character and to establish habits that will influence his entire life. Many three-year-olds come from homes where they are the only children. One may come from a home of wealth, where he has everything a child may need or wish, but be without the close companionship of either parent and have only the care of hired attendants. Others may come from homes in which the parents continually are harassed with financial burdens and constantly are trying to "make ends meet," or who are shiftless, careless and indifferent. In another home the parents may be separated and the child thus divided in his loyalties. In one the parents are in close harmony, working together in fostering desirable attitudes and habits and expressing loving interest in each other and in the child. In still another they may be divided in their opinion of the best methods to use, and one of them may forbid what the other has permitted, one give in to every whim while the other remains firm. One child may have a father who is his companion and takes as much interest in his daily life as does his mother, while another may know his father merely as someone who comes home in the evening and spends his time poring over the newspaper, is home all day on Sunday and who demands absolute quiet when he is about. Another child may live with his grandparents during the day while both parents work, or his mother may work while the father is away in service.

It is small wonder that there are so many differences in children. It is small wonder that it seems difficult for these children to adjust themselves to new surroundings and to learn to co-operate with others and to conform to different situations. They already have learned more than they will learn in any other three years of their lives. In these three short years they have learned to stand alone and to walk, to speak a language, to feed themselves. They have even "learned" their parents, and how to get what they want and many things that win or do not win approval. A little child is especially sensitive to and desirable of approval, and it is right here that many adults fail their children and prove to be the biggest problems that the little people have. One day we allow them to do a thing and the next we prohibit the very same act. We laugh one time at some cute saying or action and the next time punish for the same thing. What to do and how to act when laughed at is a problem even for an adult to figure out. A child may react in one of various ways. He may grow to be a "show-off," or develop an attitude of rage, defiance, antagonism or one of excessive shyness.

Most children will work diligently to receive praise and attention and many reactions are very undesirable. For instance, Mary's mother may talk to friends in her child's presence of the cute things she does and the smart things she says, and Mary proceeds to be still "smarter." This same mother might praise her small daughter to her neighbor for being kind or helpful and she will find that Mary will respond by trying harder to be more helpful than before.

When these small people come for the first time to the church Nursery Class, it is often their first contact with a group of children. There are many adjustments that they must make. Nursery workers find that children react in different ways and many times can judge quite accurately the kind of homes from which they come and the type of parents each child has. When they grow up and their contemporaries and adults and environment all have had their certain influences, they do not always portray their home background. But at the age of three when they have thus far been confined closely to their homes and their immediate families, little children betray by their actions and attitudes the teaching of the homes from which they come.

There are emotions and characteristics common to all young children, and these the teachers are prepared for if they have made a study of children the age of those they endeavor to teach. First

there is a child's natural faith in those who care for him, his utter belief in what is said to him. All children are imitators and mimic the actions and attitudes of those with whom they come in contact, especially those whom they most love and admire. Little girls in their play life will imitate their mothers and the boys will act just like Daddy when he mows the lawn, reads the paper, drives the car, asks the blessing at table. They will imitate his treatment of Mother, his walk, his display of anger or the type of language he uses. Little children will use the ugly words and expressions of their elders without in the least knowing their meaning.

Children are *active* and they display anger at any frustration of their urge to keep moving. Perhaps the interference of action is the first cause of this display of *anger*. Most any child will struggle or squirm, kick, hit, bite or cry when forcibly made to be still, however gently this is done. *Fear* is another emotion peculiar to all children. Even a tiny baby will show fear at a sudden noise or of falling. By the time he is three he will have developed many other fears, many of which have been caused by unskillful handling by adults. Many fears are "caught" from adults. The mother who is afraid of thunderstorms nearly always passes her fear on to her children no matter how hard she tries to overcome it for their sakes. Many learn to be afraid of the dark by the attitude of adults or by being punished by being isolated in a dark room. Unthinking adults will frighten children by talking of the dark as something to be afraid of or by telling them there is a "bogeyman" in the dark. Fear of strange people, animals, noises, new surroundings are all common to most little children.

Many of these experiences have a lasting effect and cause various emotional disturbances and sometimes physical and mental problems. Children in the same family get different treatment and inherit different combinations of characteristics, and so even these vary in disposition and attitude. Homes differ so much in all respects that to understand the children the nursery teacher must know the home background of her small pupils. Only in this way will she know how to cope with their many and varied behavior problems. Some of these would tax the patience of Job and sometimes seem almost impossible to solve.

What shall we do with aggressive Johnny who insists on having his own way and ruling the group; with shy little Sue who will neither speak nor

(*Please turn to page 35*)

Planning for Three-year-olds

(*Concluded from page 21*)

Attractive Illustration

In the new materials there are four quarterly picture sets, each containing six pictures, instead of one set of ten pictures for the entire year as was the case in the old course. There are eight Bible pictures instead of two as in the former set.

The pictures for the leaflets, as well as those in the picture sets, are simple line drawings with direct action so that a three-year-old may catch the meaning. The colors are the strong, primary colors which careful tests have proven are best for little children. Romney Gay whose books and illustrations for children (*Cinder, Bonney's Wish* and others) are well known and considered among the best for little children, is preparing all the child life pictures. They are charming and childlike. Mathilda Keller is doing the Bible pictures. They are beautiful, simple, and true to the Bible story as her pictures always are. Little children will love them.

Material for Parents

The leaflet for home use is called "Home Guidance in Religion." The first page contains the picture in color, the fourth page the story, so that when the leaflet is open, picture and story are opposite and the child can look at the picture while the story is read. The two inside pages are for the parents. Here are suggestions of ways in which the religious values of the experience on which the story is based may be developed in the home.

It is suggested in the teacher's book that these leaflets be sent home in groups of three or four which emphasize similar ideas. Attractive covers are available. As many as twelve covers each year may be used for each child.

The sixteen-page manual for the home, *Parents and Teachers Planning for Religious Nurture* should be in the hands of the parents of each child. It is planned to help parents to understand the Nursery Class plans and materials. At the same time it makes clear that a child's religious nurture is given chiefly in the home.

The Child's Experience

In every session, every area, and on every leaflet for use at home the religious values in that experience are made clear. Sometimes the question is asked, "What do pets have to do with religion?" Or the question may be related to clothes or food, or some other commonplace situation in life. The answer must be, "A little child can have a religious experience only in relation to something familiar to him. Religion must be part of his life. Things that all too often are taken for granted by adults are new and wonderful to a little child. He can be helped to know God through them."

All the materials—book, picture sets, leaflets, parents' manual—have taken into account the best experience in church nursery work and in preschool education. In recent years great advance has been made in child care and training. Religion has its place in all of this. The new nursery materials are planned to give religion its full measure of influence in the developing life of a little child.

Materials for Use in the Nursery Class

This illustration shows the new Nursery Class materials that are now ready: the teacher's book, *Learning in the Nursery Class* (Price, $1.50), the leaflets for home use, "Home Guidance in Religion" (Fifteen cents per quarter), the large "Nursery Class Pictures" ($1.00 per quarter), and the pamphlet for parents, "Parents and Teachers Planning for Religious Growth" (Price, 15 cents). In addition covers in which the leaflets may be bound are available at four cents each. These materials are described in the article on page 21.

NURSERY CLASS PICTURES
Learning in the Nursery Class
HOME GUIDANCE
Parents and Teachers Planning for Religious Nurture

Growing Up

By ESTHER FREIVOGEL

IN SEPTEMBER our thoughts turn naturally to promotiontime. Children who are six or almost six soon will be promoted to the Primary Department. We look at our children as they are today, then recall what they were like a year ago, and discover that they have grown in many ways. Are beginners interested in their growth? What does growth mean to them? Can they be helped to a broader conception of growth?

Interest of Beginners in Growth

The interest of four- and five-year-old children in growth may result from association with adults who call their attention to it so frequently. "You must eat to grow big," they say. "You are a big boy now; you must not cry."

Children's comments reveal to us their understanding of growth. "See how big I am!" exclaims a beginner as he backs up to a smaller child. "I've grown so much, I cannot wear my last year's dress," says another. "I'm big. I can do it myself," boasts a child, as he struggles into his coat. "I'm big. Let me help," says a beginner to her teacher. The child's conception of growth progresses from physical growth to growth in independence and growth in the ability to help. September is an excellent time to turn the attention of beginners to growth in special Christian ways: in knowledge of God, in knowledge and appreciation of Jesus, in kindness, helpfulness, friendliness, and consideration of others.

Birthdays As Milestones in Growth

A little child's birthday to him is one of the most important days of the year. Birthdays, therefore, should not be ignored in the Beginner Department. Some leaders have stopped observing birthdays because they felt they were duplicating the home celebration. The observance in the Beginner Department can be more than this; it can help children to a more Christian concept of the words "growing up," and it may awaken in the birthday child a desire to grow in kindness, in helpfulness, and in friendliness. A birthday cake is unnecessary unless your children come from homes where this form of celebration is financially impossible or ignored. Children of such a community will appreciate an individual cake that can be taken home. A wooden cake has no place in a birthday observance. It serves only as a candleholder and is a great disappointment to children who think a cake is to be eaten. Attractive little brass or glass candleholders can be used without resulting in feelings of disappointment.

There is no one way to observe birthdays in the Beginner Department. The illustration given here is only suggestive of what can be done. As part of her preparation for a session, the beginner teacher discovers from her records or has her secretary report to her the name of the child whose birthday occurs during the week. She recalls all that she knows about this child. If this knowledge is meager, she seeks for a better acquaintance. At a suitable time in the session she tells a story, such as this: "Five years ago (count them out on the fingers of one hand) a mother opened her eyes and discovered that she had a new baby girl. How happy she was! She hoped that her baby would grow to be big and strong; that she would grow to be a girl who is kind, friendly and helpful. At first her baby girl could not do very much. She could not talk, or walk, or do things with her hands. She could only laugh (let the children offer other suggestions—cry, kick her feet). But the baby girl grew. Soon she could talk and walk. She could wash her hands and eat by herself. (The children will suggest other things.) By and by she was one year old. (Light a candle.) Then she was two. (Light another candle. Continue to light a candle for each year.) Now she is five years old. She knows how to be a good friend to her playmates. She is big enough to help at home and to help here at church school. She just had a birthday, and she is here in our room today. Can you guess who she is?" (By this time the birthday child probably is smiling or even waving her hand.)

As the children sing their birthday greeting, the birthday child stands by the teacher or sits near the teacher in a special chair to which a bright ribbon bow has been tied. If the child is timid, the encircling arm of the teacher helps her to feel secure. Then heads are bowed as the teacher prays: "Thank you, God, for Lois. We are glad that she had a birthday. Help her to remember to eat what she should and sleep when she should so that she will grow bigger and stronger. Help her to keep on being kind, and friendly, and helpful. We want her to grow as Jesus grew. Amen." If a special gift of money has been brought, something should be said of the good that it will do. Again the children may sing "Happy Birthday" as the child blows out the candles. If she is too timid to do this herself, she may point to a friend to do it for her.

Paul's Photos

Growth in Knowledge

In the lesson materials of both years it is suggested that the children be helped to recall what they have learned about God's love and care. An introduction such as this may help them to realize how they have grown in this respect: "When you were a little baby, you knew nothing at all about God. But God loved and cared for you even though you knew nothing about him. Whom did God give you to love and care for you? God sent the rain and sunshine to help something to grow for you? What was it? Why did God plan for night when all is dark and still?"

A similar procedure may be used in the sessions on Jesus. "When you were a little baby, you did not know about Jesus. You did not even know his name. But you are growing up; you have heard many stories from the Bible about Jesus. Let us take turns finding pictures of Jesus and telling what he did. . . . When you were a baby, you did not know any of these things about Jesus."

In the session on "Stories That Jesus Told" you may say, "When you came to church school as a very little child, you did not know that Jesus told stories

(*Please turn to page 34*)

Harold M. Lambert

Primary Worship Suggestions

God's Gift of Friends

By MARY GRACE MARTIN

THESE ARE DAYS that often require adjustments to new social groups. Families move to different communities and children must find new friends at school, at church school and on the playground. During this month we shall try to help the primary boys and girls to understand that God has planned a friendly world and provides friends with whom we may play and work or study, as well as friends whom we may never learn to know personally.

Additional stories and verses to enrich these sessions may be found in the expanded session materials for Course II, Part 4, Unit XII and Course II, Part 2, Unit VI. These sessions also provide opportunities to recall familiar Bible verses that relate to friendly attitudes toward others. During Session 4 you may recall world service projects in which the group has participated. If a letter of appreciation or a report has been received from distant friends who were helped it would be very real evidence that the group has friends in other lands.

1. Friends with Whom We Play

Today we hope that the boys and girls will look upon the friends with whom they play as gifts from God who wants them to have happy times. We hope, too, that they will seek to show more friendliness in their play.

A picture of children at play may be used with the worship center.

QUIET MUSIC AND MEDITATION: "Aspiration."[1] "During the quiet music, think about some of your friends and what happy times you would miss if you had no friends with whom to play."

SONG: "Good Morning."[1] Substitute the words, "for worship and for play" for "work and for play." The song may be repeated using the words, "friends so dear," instead of "children dear."

CONVERSATION: "Which do you enjoy more: playing ball by yourself or playing with friends? Is it more fun to play marbles by yourself or with a friend or two? Why? If Charles had a top, he probably would want to show his friends how well he could spin it. If his friends had no tops of their own, they might tire of watching Charles after a while and would walk away or do something else. Can you think how three boys could have a good time with one top? . . . How do you think two girls and one doll could have a happy time?"

STORY: "The P. R. Club" (Course II, Part 4, page 97)

SCRIPTURE: "God must have known that we all need friends with whom to work and play and live. In the Bible we find some verses that are good to remember when we play with friends. _____ and _____ and _____ are going to read them for us." Children read Proverbs 17:17*a*; Mark 9:50 (last phrase) and Romans 12:21*b*.

SONG: "One Lovely Rule," Course II, Leaflet 40

GUIDED PRAYER: Ask the children to think of special friends as you guide them, and then they may thank God silently for these friends, naming them to God. "Think about friends who live near you; friends with whom you played during the summer; friends at school; friends at church. Now let us ask God to help us to do our part to keep the friends whom he has given to us." Close the prayer period by singing the fourth stanza of "Home and School and Play,"[2] as a prayer response.

CLOSING SONG: "Friends"[1, 2]

2. Friends with Whom We Study

Today we want to help the boys and girls to see that friends at school help them to learn and to grow in many ways, and that God wants all to be kind and helpful.

A picture of children going to school or studying would be appropriate for the worship screen.

INTRODUCTION: "School days bring many happy times with friends. Sometimes we play with them. Sometimes we work with them, and sometimes we enjoy being with friends for quiet study or talk. During our music, try to think about the friends at school."

QUIET MUSIC AND MEDITATION: "We Thank Thee, Father, for Our School"[1]

POEM AND MUSIC: "School Days."[1] Read the words of each stanza, and let the music be played after each stanza.

CONVERSATION: "At school God gives us many friends. First there are the grown-up friends who help us to learn and grow. Who are some of these friends? . . . It would be hard to think of a school without teachers. Not only do they help us to learn to read and write, to count and to make things, but like our parents, they help us to keep clean and healthy and to become good citizens.

"Then, too, there are friends with whom we study. Have you ever shared a book with a friend at school? Have you ever been on a committee to do something with other boys and girls? Sometimes I have seen boys and girls helping each other when the teacher was too busy to help. At school we not only study with friends, but we may prove that we are friends by being kind and helpful and thoughtful and loving in many ways. Can you think of some ways to show that you are a friend to those with whom you study at school?"

SONG: "Hymn of Thanks."[1] Sing the first stanza with the following changes:

"For my school and friends I thank thee,
For my books and teachers dear."

SCRIPTURE: Verses to remember at school: Isaiah 1:17*a* and Deuteronomy 6:18.

SILENT PRAYER AND PRAYER SONG:

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs.*

Ask the children to thank God for the friends whom they have learned to know through school—teachers and those with whom they study and play. Follow this with the song, "We Thank Thee, Father, for Our School."[1]

3. Friends Who Work for Us

God's gift of friends includes not only those with whom children play or study, but those who work for them. Today we hope that the group will recognize many workers who contribute to their happiness, and thank God for these friends and workers.

A picture of a farmer or another worker who may be interpreted as doing something for the children, may be used today.

INTRODUCTION: "God has given us many friends who work constantly for us. Often we use what they supply for us and forget to thank them for working for us or God for helping us through them. Can you think about some of these friends who work for us at home, at school, at church, in factories, in towns or cities or in distant places?"

QUIET MUSIC AND MEDITATION: "This Is Our Father's House"[2]

SONG: "This Is Our Father's House"

CONVERSATION: "Who are some of the people who work for you everyday at home? (Perhaps maids, gardeners, and other helpers.) These people are your friends because they help to keep your homes neat and clean."

SONG: "We Thank Thee, Father, for Our Homes"[1, 2]

CONVERSATION: "Last week we talked about teachers. They, too, are friends who work for us. Can you think of other persons at school who work for you? (The janitor, the safety patrols, and others. List the suggestions on the board.) There are also friends here in the church who work for us. Can you name some? (Talk about the work of the minister, the secretary, the organist, the singers, the sexton and others.) When Mother needs potatoes for your dinner, where does she get them? Where are many friends working for us whom we never see? We might not recognize them if we do see them. Can you name some of the friends who work to bring us food that we enjoy day by day?" (Grocers, farmers, truckmen, engineers, bakers, dairymen. Help the children to think of people who are working to process foods for them in canning factories, mills, dairies, and such. If time permits, lead the children to think also of city workers, of workers who provide fuel for cold days and for other needs. The list of workers should fill a blackboard.)

SCRIPTURE: "All these friends who work for us make me think of a verse in the Bible that _____ will read for us. (Child reads Psalm 136: 1*a*.) And now I want to repeat these words that were used long ago to express praise to God. (Read Psalm 138: 1*a*.) If you, too, would like to praise God for all these workers, you may say the verse with me." (Repeat the verse together.)

PRAYER AND RESPONSE: Divide the list on the board into separate groups of workers. Insert the word "for" before each group, and the word "and" before the last named worker in each group. Then ask the class to read with you prayerfully as a litany each group of workers and after each group sing the familiar response, "We Praise and Thank Thee."

CLOSING SONG: "Friends"[1, 2]

Scoop for Primary Workers!

Judson Keystone Primary Department Manual

HERE IS THE NEWS for which you have been waiting, the book for which you have been asking. *The Judson Keystone Primary Department Manual* will be ready for use by the first of October.

This is the book that is going to contribute so greatly to the smooth running of your department. It will be used constantly by primary workers in their workers' conferences and as they make teaching plans from week to week; it will help each teacher to know what is going on in other classes and grades, and it will guide the superintendent as she plans for worship and department and intergroup activities. In addition to providing this practical guidance for the department itself, the book is of so much value as a means of leadership growth that it has been approved as a text for leadership education course 241b, "Guiding the Religious Growth of Primary Children."

The book is divided into six sections. described briefly below.

I. THE OBJECTIVES, contains the basic statement of "Objectives for the Christian Education of Primary Children" on which these courses are built and which undergirds our entire primary program.

II. ORGANIZING THE PRIMARY DEPARTMENT. This includes help on grouping and grading, equipment and room arrangement, planning the sessions, and the relationship of superintendent and teachers, and of the Sunday church school work to a complete primary program.

III. THE JUDSON KEYSTONE PRIMARY GRADED COURSES. Here are outlines and charts of the courses, an analysis of the Bible material used, and discussions of the treatment of such special emphases as missionary, temperance, and stewardship education.

IV. THE PRIMARY DEPARTMENT AT WORK. Such important subjects are here treated as the relationship between church and home, the use of the Bible, school and community experiences, parties, summer plans, preparing for promotion.

V. PROGRAM SUGGESTIONS FOR THE MONTHS. For each month of the year there are listed worship suggestions, and plans for intergroup activities and for contributions from the various classes. This section alone will keep this book in constant use by the primary superintendent.

VI. HELPFUL MATERIALS. Here are lists and indexes of the picture sets, activity materials, stories, songs and poems found in the courses.

This is indeed a practical handbook of useful guidance and essential information. You will want to place your order at the earliest possible moment.

4. Friends Around the World

Today we shall try to help the boys and girls to see that the world is full of friendly people whom they may claim as friends.

Use the picture, *Follow Me* or a similar picture that shows children of different races and nations. Pictures of children of various nations also may be placed around the room.

INTRODUCTION: "Not all of our friends live close enough to us to play or study or go to church with us. I believe all of us have friends in faraway places, even across the seas, because we have sent scrapbooks and gifts and offerings to build schools and churches for them. Many boys and girls in distant lands count us as their friends. During the quiet music, try to think about friends

(*Please turn to page 34*)

Junior Worship Suggestions

Measuring Up

By DORIS CLORE DEMAREE

THIS MONTH for your juniors brings to a close another year of learning, working and studying together. If these experiences have been meaningful to them, they will have grown as Jesus grew: in wisdom, and stature, and in favor with God and man. In our worship this month we will attempt to help the group to evaluate their growth and to look forward to further Christian development.

Doubtless some plans will be made for a promotion service for the last Sunday of the month. If this is a department service you will be able to use the suggestions given here for the fourth Sunday. If the service is a joint one with other departments, the plans for the last Sunday in the department will need to be adapted.

An excellent picture for the worship center this month is *The Beloved Son,* by Cicely M. Barker. A copy of this may be found in the Primary Picture Set for the Winter Quarter of Year Two. Or any good picture of Christ in the Temple may be used.

You will want to plan with your teachers before each session for the particular contributions of each class. Be sure they understand the purpose of these contributions so that they can explain this to their group of juniors. Make clear the amount of time that will be available for them. On the last Sunday you may need to shorten the class period and lengthen the worship period. The teachers should be informed of this several weeks in advance.

As the primary children are promoted to the junior group they will come into a strange environment. You will want to plan with the other juniors to make them acquainted with your space, equipment and schedule. This may be done on the last Sunday of September or on the first Sunday of October. If the boys and girls were given new Bibles you will want to recognize this fact.

1. Jesus Grew and We Grow

CALL TO WORSHIP: Psalm 122: 1

HYMN OF PRAISE: "A Song of Thanksgiving"[1]

PRAYER: "Our Father, we thank thee for this place of worship. As we sing and pray and talk together may each of us feel thy nearness. Amen."

[1] All hymns are from *Hymns for Junior Worship.*

OFFERING SERVICE: (If during the year the juniors have written an offering prayer, use it again this month.)

FROM THE BIBLE: Luke 2: 40-52

HYMN: "Among the Lads of Nazareth"

CONVERSATION about ways in which Jesus grew and our own possibilities for growth

WRITING A JUNIOR LITANY OF GROWTH: Write on the blackboard the suggestions the boys and girls make in the above conversation. Help them to put them into litany form or use the litany below. "How did Jesus grow?" (In wisdom.) "Can you think of ways in which he came to have more knowledge?" (In the synagogue school he learned from the Bible. On the hillsides he learned about God's world. In the carpenter shop he learned how to work with his hands.) Similar questions will guide their thinking in other phases.

LITANY OF GROWTH

Leader: Jesus grew in wisdom. More and more he learned about the birds and the flowers, about God's world and the people in it. More and more he learned about God and his world.

Response: We, too, would grow in wisdom.

Leader: Jesus grew in stature. Taller and taller he grew. Food helped him to grow tall. Exercise and sleep helped him to grow strong.

Response: We, too, would grow in stature.

Leader: Jesus grew in favor with God and man. His kindly ways and loving deeds made people who knew him love him.

Response: We, too, would grow in favor with God and man.

HYMN: "At Work Beside His Father's Bench"

BENEDICTION: "Praise God for All Who Help Us Know" (tune "Doxology")

Praise God for all who help us know
Thy will for us: how we may grow.
Help us to feel thy love and care,
And learn to see thee everywhere.
Amen.

2. Growing in Wisdom

CALL TO WORSHIP: Psalm 122: 1

HYMN OF PRAISE: "Maker of the Planets"

OFFERING SERVICE

HYMN: "Among the Lads of Nazareth"

JUNIOR LITANY OF GROWTH (See first week)

HYMN: "At Work Beside His Father's Bench"

CONVERSATION about ways that we can measure our growth in wisdom through memory passages we have learned and through our ability to put into practice the things we have learned

FROM THE BIBLE: (Memory materials chosen and presented by each class)

HYMN: "My Guide"

HYMNS WE HAVE LEARNED: (Chosen by the juniors)

PRAYER OF THANKSGIVING to God for ways in which we have grown in wisdom

3. Growing More Like Jesus

CALL TO WORSHIP: Psalm 122: 1

HYMN OF PRAISE: "Maker of the Planets"

OFFERING

HYMN: "Among the Lads of Nazareth"

JUNIOR LITANY OF GROWTH (First week)

CONVERSATION about the ways in which we put into practice the things we learn

STORY: "A Follower of Jesus Grows"

Peter was hungry. While the meal was being prepared he went up the stairs to the flat-roofed housetop to pray.

As Peter prayed and thought he had a strange vision or dream. He saw a great sheet being lowered by its four corners. Upon this sheet were all kinds of four-footed beasts and creeping things and birds of the air.

As the sheet was lowered before him Peter heard a voice saying, "Rise, Peter; kill and eat."

Peter looked at the beasts and he knew that there were many of them that no good Jew would eat. The law said they were unclean. And Peter answered, "Lord, I have never eaten anything that is unclean."

But the voice said, "Peter, what God has made clean do not call unclean."

Three times this happened. Peter wondered what it meant. What was God trying to tell him? While he wondered, a servant came to Peter. "Master," he said, "three strangers are at the gate asking for you. They are foreigners with a message from their master, a centurion."

As Peter hesitated, again he heard the voice, "Arise, go down to meet them. Go with them, for I have sent them to you."

Go with these strangers who were not of the Jewish race? Tell the story of Jesus to people who were not Jews? Then, suddenly, Peter understood. God

wanted all people to become followers of Jesus. Jesus' way was not for Jews alone; it was for all people.

Peter went quickly down to the strangers. He gave them food and lodging for the night and early the next day they started for the house of the centurion, Cornelius, who had sent for Peter. Peter had learned to be a better follower of Jesus.

GUIDED MEDITATION: Think silently of Jesus, how he grew in wisdom, stature, and in favor with God and man. (Silence.) Think of the things that show how we, too, are growing in wisdom. (Silence.) Think of Jesus' followers and how they grew more like Jesus. (Silence.) Think of something that you can do that will help you to grow more like Jesus. (Silence.)

PRAYER: "Our Father, we would grow as Jesus grew. Help us to learn much more from our Bible. Help us to put into practice the ways of living that Jesus taught. In Jesus' name we pray. Amen."

4. This Will I Remember

CALL TO WORSHIP: Psalm 95: 1-2

RESPONSE: Psalm 122: 1

HYMN OF PRAISE

OFFERING

HYMN: "Among the Lads of Nazareth"

FROM THE BIBLE: Luke 2: 52

JUNIOR LITANY OF GROWTH

FAVORITE HYMNS, VERSES, STORIES presented by the different class groups

HYMN: "O Master Workman of the Race"

BEATITUDES OF GROWTH

Happy is he who each day finds time
to help another;
For it is only as he helps others that
he helps himself.
Happy is he who can always see some
beauty around him;
For he who sees beauty grows more
beautiful in spirit.
Happy is he who listens to the good
and true;
For he will speak only of that which
he remembers.
Happy is he who does his best each
day;
For when the year is past he will
have no regrets.
Happy is he who does hard things;
For doing hard things helps him to
grow.

PRESENTATION OF PROMOTION CERTIFICATES: (At the close of this period the third-year teacher may take her group into the Junior High Department.)

WELCOME TO NEW JUNIORS

POEM: "This Will I Remember"

This will I remember,
Though I may grow quite tall,
That height or weight will not
Make a man at all.
It is the way I act,
The things I think and say
That tell if I am growing up
Or still a child today.

PRAYER: (Use the prayer poem from page 44 of the *Bible Study Guide* for Course IV, Part 4.)

And Now Course VI

WITH THE PUBLICATION of Course VI this October the new series of Judson Keystone Graded Courses for juniors will be complete.

The new course maintains the high standard set by Courses IV and V and it should win the same enthusiastic response as the other courses.

This third-year junior course is an important one, for it contains nine significant units that will help to guide sixth-grade boys and girls in their Christian knowledge, experience and growth.

The first unit, "The Bible a Book for Everyday Living" completes the series of units on the Bible as a book with which each course has started. This is followed by a missionary unit, "Our Church at Work at Home," in which the juniors are introduced to three of our denominational Homes for children and young people. By this time the boys and girls should have formed a comprehensive picture of our Baptist missionary task at home and abroad, and should have discovered many ways in which they can help in this work. The Christmas study finds a new approach in a unit on "Christmas Through the Years."

The second quarter contains two important units. The first, "Friends of Jesus at Work," tells how the story of Jesus first began to spread and brings the record up to today's missionary task. A unit on "Our Church" seeks to interpret the meaning of church membership and give guidance to the juniors who are ready to accept Christ as Saviour and to their leaders.

During the spring quarter the juniors learn more about "How God Works in the World" and then are introduced to some of the Old Testament prophets in a fascinating study of "Men of Courage."

The summer will be given to a study of Palestine, "The Land Where Jesus Lived," and to a unit on "Growing Up" which will help the juniors to evaluate their growth in the Junior Department and to prepare for promotion.

The materials for each quarter consist of a textbook for the teachers; the *Bible Study Guide*, a work and study book for the pupils; a set of *Resource Materials* containing pictures, work materials and directions for activities, and a *Message to Parents*. If you are not yet familiar with these excellent junior courses you will want to send for the folder describing them in detail.

JUNIORS ARE ENTHUSIASTIC ABOUT THE NEW JUDSON KEYSTONE COURSES

Facing New Tasks[1]

By MARGARET S. WARD

Junior Experiences

In the fall of the year many new experiences come to junior boys and girls. Most of them will be entering a different grade in public school, starting work with a new class or department in the church school, and meeting new friends in different groups. The juniors will face many new tasks. They will need to make adjustments to new teachers and friends; and to learn how to become working members of their groups.

Purpose of This Unit

This unit is planned to help your juniors to understand some of their new tasks. It should guide them to accept and carry out more difficult responsibilities, and it should help them to find satisfaction in being co-operative members of their groups. All of this will have definite bearing upon their Christian growth.

Your Preparation

Your first task will be to become thoroughly acquainted with the unit as a whole. You will find suggested procedures and materials in two places, briefly here in BAPTIST LEADER, and in more detail in the children's weekly story paper, *Juniors*. Make sure that in addition to your BAPTIST LEADER you have at hand copies of *Juniors* for August 27, September 3, 10 and 17.

After you have read the materials, think quietly about your own group of juniors. What important experiences will they be having this fall? What new tasks will they be called upon to face? Are most of the juniors in your group "old" members with experience in planning and carrying out a program? Will you find yourself working with a majority of "new" and younger boys and girls? Are you starting a Junior Society for the first time? Do you know the methods used in the public schools your juniors attend? Are their activities largely teacher-directed, or are the boys and girls accustomed to simple research, preparing reports, and working in committee groups?

Remember that each society group differs from that to be found in any other church. No writer can possibly make session plans that will fit your situation perfectly. You will need to make adaptations in the light of the problems your boys and girls will be facing.

You will note that an important place is given to discussion or "thinking through" problems. You may need to assume a large share in the guidance of this as well as other activities, especially if your juniors are young and new in the group. But *talking* about new tasks is not enough. Boys and girls need to have opportunities actually to face these new tasks by helping to plan their program, working in committees, and carrying out other activities. Many opportunities for facing new tasks are suggested in the procedures outlined.

Session 1. September 3

BEING FRIENDLY IN MY SCHOOL

In this first session we wish to help the juniors to anticipate the new tasks they soon will be facing in public school and to discover how best they may be friendly and helpful in their school group.

Session Outline

QUIET MUSIC
CALL TO WORSHIP
HYMN: "Another Year Is Dawning"
INTRODUCING THE NEW UNIT: Junior leader
DISCUSSION: "New Tasks at School," directed by adult counselor
TAKING A TEST: "How to Be Friendly in School"
WHAT THE BIBLE SAYS: John 15: 14; Proverbs 17: 17*a*; Colossians 3: 14*a*
HYMN: "I Would Be True"
OFFERING SERVICE
CLOSING PRAYER: Junior leader

Suggestions for Adult Counselor

Help your juniors to discover the new tasks they will be facing in public school. Write the suggestions on the blackboard. The list might include:

Entering a new grade
Going into a different room
Having a new teacher
Meeting new boys and girls
Learning many new things
More difficult studies
Being asked to take more responsibility

Help the juniors to think about the right way to face these new situations. Each one may take the test given in *Juniors*. Allow at least ten or fifteen minutes for the juniors to mark their papers. Then discuss their answers, helping them to see what is the right way for God's children to act. The discussion may conclude with the Bible study.

Session 2. September 10

BEING FRIENDLY IN MY CHURCH

In this second session we wish the juniors to discover that there are many ways for them to be friendly in their church groups.

Session Outline

QUIET MUSIC
SILENT PRAYER
HYMN OF PRAISE
OFFERING
TOPIC INTRODUCED: Junior leader
SHARING SCHOOL EXPERIENCES
RECALLING BIBLE VERSES
INTRODUCING THE DISCUSSION: Junior leader
DISCUSSION: "New Tasks in Our Church Groups," adult counselor
JUNIOR REPORTS:
1. Why We Meet Together
2. Who Should Belong to Our Group?
STORY: "Friends in Church"
MAKING PLANS
CLOSING HYMN: "I Would Be True"
CLOSING PRAYER: Junior leader

Suggestions for Adult Counselor

The junior leader will need your help. He will ask a junior to report on "Why We Meet Together," and another to tell the story. He will appoint a small committee to study the second section of junior material and make a list of possible members for your group. You should guide this committee in their work. Secure from the junior superintendent the names of new juniors recently promoted from the Primary Department and all others of junior age who might be interested. In the discussion, help the boys and girls to evaluate their reasons for meeting together and possibly plan a schedule of time in the light of fall activities. They should also be led to see that their junior group should include not only their friends but every boy or girl of this age who will be helped by the program.

After the story the juniors should be ready to make some definite plans to show friendliness in church. This may provide an opportunity for many boys and girls to learn how to work in committees. Several small committees may be needed. One may call on possible new members to invite them to come to the group. Other committees may plan a party for the new members.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Session 3. September 17

DOING MY SHARE

In this session we wish the juniors to discover that if a group is to be worth while each one in it must do his share.

Session Outline

QUIET MUSIC

OPENING HYMN: "My God, I Thank Thee"

SCRIPTURE: Titus 3: 1*b*, introduced by junior leader

DISCUSSION AND COMMITTEE REPORT: Directed by adult counselor

HYMN: "My Master Was a Worker"

OFFERING

STORY: "When Everyone Did His Share"

PRAYER: Adult counselor

Suggestions for Adult Counselor

Again you will guide the discussion. Your purpose will be to help each boy and girl to be ready and willing to do his share in planning and carrying out the program of the groups to which he belongs. Remind the boys and girls that already many of them have shared in the activities of this group. They have helped to arrange the room for the meeting and have taken various parts in the program. Some have been working in committees. But have they *all* been trying to do their share?

Call for the reports of the visiting committee and the party committees. Help the group to make suggestions for further committee work. Close with a study of "Working in Committees."

Session 4. September 24

DOING THE HARD THINGS

In this closing session we want the juniors to realize that as they grow older tasks usually become more difficult. We would like them to anticipate all new tasks with pleasure and to accept greater responsibilities willingly and courageously.

Session Outline

QUIET MUSIC

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"

OFFERING

THE TOPIC INTRODUCED: Junior leader

WHAT THE BIBLE SAYS: 2 Timothy 2: 15; John 13: 14-15; Acts 10: 28

MAKING A CODE: Directed by adult counselor

PRAYER: Junior leader

CLOSING HYMN: "My Master Was a Worker"

PARTY FOR NEW FRIENDS

Suggestions for Adult Counselor

As you guide your boys and girls to draw up a code that represents a response to new situations, you will help to bring this unit to a fitting climax. Study the code suggested in the junior materials, but do not let the juniors adopt this without first trying to work out their own. To do this, display the poster, if one has been made, to remind the juniors of some of the new tasks they have discussed. Ask each junior to write down some ways to face these tasks. The papers may be collected and read. Each item may be written on the blackboard. Additions or changes may be made by the group. Decide upon a form for the code, such as, "I will try" or "We will try" or "We intend to." As the juniors look over their code suggest that some of their tasks, like leading a meeting, praying in public, or giving up a good time to attend a committee meeting, may not be easy. Challenge them to want to do new and hard things, for that is the way to strengthen their Christian character.

GROWING UP

(*Concluded from page 28*)

to the people of long ago. But now you know two of these beautiful stories. Who can find the pictures and tell about them? What happened in this story of the shepherd? Why do we call the Samaritan in this story that Jesus told 'the good Samaritan'? Jesus told many more stories. Those of you who are old enough to be promoted to the Primary Department will hear there other stories that Jesus told."

Growth in Christian Living

There are sessions in the lesson materials for both years that turn the children's thoughts to growth in kindness, friendliness, and helpfulness. In one of these sessions the children's conception of growth may be broadened through conversation resulting from guidance such as this: "When you were a little child in the Nursery Class, you often wanted all of the toys for yourself. What do you think of that now? What must children do to have happy times when playing with toys? . . . When you were a baby you could not help at home. What can you do now? . . . When you were very little, you could do nothing to help someone who was sick. What can you do now? . . . A long time ago, when a new child came into our room, you did not know what to do to make him feel happy and at home. You are growing up. What can you do now?"

God's Gift of Friends

(*Concluded from page 30*)

who live in faraway places."

QUIET MUSIC AND MEDITATION: "Little Folks in China Land"[1]

SONG: "Our Father, As We Start the Day"[1]

CONVERSATION: "About what friends did you think? Did any of you think about friends in China?" (Talk about their needs and how you have tried to help them through gifts, missionary offerings or in other ways. Talk also about friends in other lands with which the children are familiar and refer to pictures. Whenever possible speak of the contributions in toys or articles that come to us from those lands.)

SONG: "Little Folks in China Land."[1] Use the word "friends" instead of "folks." The song may lead to discussion about Japan or Germany.

CONVERSATION: "Sometimes we forget that there are boys and girls in Japan and Germany who may be our friends, too. Can you think of the children in those countries who do not want war any more than you or I do? If all people of the world were friends, there would be no wars. Can you think of what we might do after the war to make friends with the boys and girls of Japan or Germany so there will be no more wars with their countries?" (Show love. Be kind. Send food if necessary. Write to them.) "Can you think of some Bible verses that would help us to make friends around the world?"

SCRIPTURE: Help the children to recall or to consider verses such as Ephesians 4: 32*a*, *b*; Deuteronomy 6: 18*a*; Galatians 6: 10*b*; Matthew 7: 12.

A BIBLE STORY: "A Man Who Was Friendly to One of Another Land." A child may be prepared to tell the story of the good Samaritan (Luke 10: 30-35).

SONG: "Our Thoughts Go Round the World," Course II, Leaflet 30.

PRAYER: "Dear God, you have given us many friends. We thank you for friends with whom we play and study and work and worship, (pause) for friends who work for us, (pause) for friends in India and China and Japan and Europe whom we would like to know better (pause). Help us to build a friendly world so there will be no more wars. We know that you want us to be friends all around the world."

SONG OR POEM: "Friends All Over the World"[1]

CLOSING CIRCLE SONG: "Friends."[1, 2] If the group is not too large, let the children form a circle as if joining hands around the world.

HOW MANY HOURS?

(*Concluded from page 22*)

Suppose we listen in again as Mrs. Cobb tabulates her records at the end of the year and meditates over what she has discovered and what she wishes to do about it during the coming year.

"I can truly say that I have studied to show myself approved unto the Lord this year. I have tried to use my time according to the needs of the church and the children as I know those needs.

"Here is the list of magazines and books I have read during the year. I find the time thus spent averages a half-hour each week and adds up to twenty-five hours.

"I am proud of those two hours per week spent in actual preparation for the Sunday sessions—one hundred hours. (I had two weeks' vacation.) It pays to set aside an hour early in the week to get started on that. During that hour I get the purposes in mind, think through the activities and the worship possibilities and the procedures, note details needing attention such as finding and mounting a picture, preparing a story, practicing a new song, telephoning a pupil who is to prepare to read a Bible reference. Often I retold the story to myself while ironing on Tuesday. I thought through all the possible angles of the discussion as I mended on Wednesday. I practiced the new song at odd moments. And the best thing about that kind of preparation is that I always feel so good about it all by Saturday. Interruptions may come, but I am ready.

"Of course, I spent fifty hours in actual work with the children on Sundays. Even though I am a teacher and confine most of my activities to the class period, I am present to worship with the boys and girls, to plan with them, and to help in every possible way during the entire session.

"The time spent on additional activities with the children on weekdays adds up to thirty-three hours for the year. That includes the time it took to make gifts for our Japanese-American friends last winter during the weeks of the missionary unit; the valentine party we shared with the department; the field trips we made during the study of 'Our Father's World'; the visit we made to the Jewish rabbi to talk over Jewish special days during the unit, 'The Story of the Hebrew People'; the Halloween evening we spent together doing 'good tricks,' and our share of the preparation for the Christmas activities. These additional hours are so interesting I scarcely like to list them as work. I'd like to double them this coming year. Perhaps I can help to organize a vacation church school. The children of this community need more guided experiences in Christian living such as the vacation church school can provide.

"Next on my list are the eighteen hours I spent with the parents of my pupils. Ten of those were in the homes talking things over together; two were at the telephone checking absentees or sharing information; two were incidental conversations concerning the children's work as we met at the store or the club. Most precious of all were the four hours spent in two conferences with the parents and other church school workers as we studied and planned together for the children of our church.

"The hours for conferences of other types seem to average about two a month, or twenty-four in all. Those include the quarterly children's division meetings, the departmental conferences at the beginning of units, the general church school workers' planning sessions, and special committee work.

"There was no leadership school this year so I lost a lot of possible hours for special training, but I did attend the district meeting for church school workers, and that was five hours.

"I'd like to spend at least a day this coming year observing a good teacher in the public school who teaches the same group that I do. The laboratory school at _____ appeals to me, too. There I could observe good teachers at work and do some actual teaching under trained supervision.

"Let's see: 25 hours of reading, 100 hours in lesson preparation, 50 hours with the children on Sundays, 33 additional hours with the children during the weeks, 18 hours with the parents, 24 hours in local conferences, 5 hours of special training—253 hours in all—or about five hours each week. How's this for a new slogan? *Manage the minutes, control the hours—result—satisfaction!*"

Good for you, Mrs. Cobb. We anticipate an even better year for the children of your church this coming year!

Those who have studied the world's resources are saying that no human being need now lack food or shelter if the peoples of the world work together toward that end. Can we not say that neither need any child lack love and care and Christian guidance if the mature Christians of the churches will study and work together toward that end?

How many hours have you given to children this week? How many hours will you and your co-workers in the church give to the children of the church and the community this year?

BEHAVIOR PROBLEMS

(*Concluded from page 27*)

look up; with the crybaby who upsets all the other children; with loving Kathryn who hugs everyone near her until the whole room is in commotion; with Frank who knocks down block-houses and throws dolls on the floor; with Don who grabs all the toys for himself and insistently declares it is "mine"; with sulky little Jim who sits Sunday after Sunday alone in a corner and refuses any offer of friendship; with Janie who will not answer or pay any attention to anything said to her? The nursery teacher finds in her group these behavior problems and many more that must be solved if the group life is to be a happy one. Ways in which some of these problems have been handled will be discussed in the next issue.

Casualty Number One

(*Concluded from page 25*)

lives of these boys and girls. The church must be vigilant for violations of the child-labor laws.

Foremost among the preventive activities of the church is a vigorous program of parent education and preparation for Christian homemaking. Secular agencies insist that the restoration of home life to its rightful place as the bulwark of our democracy is imperative for a program of juvenile protection. Surely those of us seeking to follow Jesus who taught us to say, "Our Father," must consider it a privilege and an obligation to infuse the home with the spirit of God. Study classes for parents on Sunday morning during the regular church teaching hour; conferences between parents and church school teachers; a circulating library of helpful books in the field of homemaking; adequate preparation for older youth as they enter into marriage; indirect preparation for homemaking for children as young as the fifth or sixth grade; and all of the other activities that make it possible for the church to contribute to the growth of parents and the development of Christian homes should receive careful consideration. No church will attempt to do more than it can do. But every church can and ought to make a beginning.

Finally, should there not be earnest and continuous prayer on the part of the entire church fellowship that God will reveal areas of need to us, that he will grant us the vision of what can be done, and then that he will give us the willingness, desire and strength to do it?

Junior High Leader

The New Junior High Topic Magazine

PERHAPS you have heard the story about the youth who longed to paint pictures as great as those of a master artist who had befriended him. The boy thought that if only he had good brushes and fine equipment, he would be able to produce a masterpiece. The great artist one day died, and when the boy called to pay his last respects the artist's widow said, "The master left you his brushes, his palettes, easels—all his equipment. He wanted you to have them." The boy could scarcely wait until he dare rush home. Tremblingly he set up a canvas and began to sketch and then paint with his new brushes. When he had finished, he stood back to look at what he had done. Imagine his surprise and astonishment—the painting was a complete failure!

Perhaps it would have made a prettier tale had the painting been something for the ages, but then it would have been only a story out of a book and not one out of life. Brushes never made any artist, but good brushes will help a good artist. Tools never made a mechanic. A torch never made a welder. A chrome-plated whistle never made a traffic policeman. And the very best of materials never made a junior high counselor—nor will they after October 1.

October 1 is the date the new *Jr. Hi Topic* magazine will be used for the first time. The publishing of this magazine is one of the biggest strides Northern Baptists have made in the junior high field in years. But just as an artist, to be a great one, must know how to use his paints and brushes, just as a mechanic must know how to handle his machines, or a welder how to operate his torch and rods—so junior high counselors must know how to use *Jr. Hi Topic.* It is this "know how" that marks the difference between success and failure anywhere, in any job, with any tools. Here, then, are the initial directions for using *Jr. Hi Topic.*

We Want to Get Away from This

For years and years, many Sunday evening meetings have been doing an excellent job—of discouraging young people from attending. How did the meetings operate? An hour was set, let us say 6 o'clock. About 6.15 enough members were present to enable the leader in charge to look around, locate some-

DIRECTIONS FOR USE

one who could play the piano, hurriedly search through the hymnbook with the pianist to find which pieces the pianist knew and which must be avoided that evening like the black plague. By the time this consultation was finished, it was 6.20, and the pianist began playing a prelude.

Then the leader announced the first hymn. "Now let's *really* sing it!" he or she exclaimed with a sudden spurt of enthusiasm. But no one does. And on the next stanza, the leader whines, "Oh, come on now. You can do better than that!" But no one does. With an amount of passion equal to that of a cross-country runner stepping on an ant, the hymn is sung. Then the leader calls on someone else for the Scripture reading. This person stumbles through it, barely regaining his balance between stumbles. The collection is taken next; it is always a "collection," never an offering. Then the leader calls on a member for the first "talk." "Was that supposed to be *this* Sunday?" the member wails. "I thought it was *next* Sunday." So the leader passes on to the next "talk." The member responsible for this part of the program carefully unfolds a small clipping from his pocket, and begins to read it, word for word. After a few more such "talks," the meeting is closed with another hymn from the pianist's repertory and a hurriedly mumbled benediction.

That was the old way. Every time a meeting of that sort was held, the young people attending went away more than ever convinced that Christianity required practically no effort, that worship was simply the dreariest kind of activity possible, that religion was an unnatural interest, unrelated to everything that actually went on in life. Or perhaps the members learned to feel that religion was something you talked about, but like the weather never did anything about. And then when situations arose out in life that required doing, everyone wondered why church boys and girls were as much at sea as others! There is little point in trying to fix the blame for evening meetings of that sort. Perhaps they were a necessary early step in the gradual recognition of youth in the church. But now we are a little farther along. Now we have learned a little more about young people and how they think and act. Now we have a better way of doing things.

An Entirely New Idea

When you were having meetings which consisted of the reading of clippings, you needed only one or two copies of the publication containing the material for clipping. This meant that the leader of a meeting usually did not even see what he was supposed to do until the Sunday before, and very often then the person with the quarterly forgot to bring it along. The publishing of the topic in story papers eased the situation a little, but meant that only a very little help could be given because of the lack of space. The element of surprise was also greatly limited; everyone could easily know ahead of time just what was coming in the meeting because the printed material, for the most part, *was* the meeting.

The new *Jr. Hi Topic* is designed as a magazine for every member. The material is written to be read with profit and with enjoyment—*but not in the meeting.* As a matter of fact, groups trying to read *Jr. Hi Topic* in the meeting will find it a difficult experience, except for rare occasions when aids for worship services are presented with distinct instructions that they are to be used as is. *Jr. Hi Topic* tells how to make a meeting, but it is not the meeting. You may read a book on how to make an automobile, but the book is not the automobile.

MANY UNITS CULMINATE IN A FORMAL MEETING

The meeting must be put together, by the junior high young people working with the counselor. It will be their meeting, and probably no two groups will handle the meeting in exactly the same way. The magazine sets the stage. It tells in a general way what is coming and gives quite definite instructions to leaders and worship committee chairmen. It is interesting, thrilling reading. It is written in down-to-earth language. But it invariably emphasizes doing, living, being, rather than talking.

How It Works

Suppose we take a brief look at the fall quarter. Three meetings in October are devoted to an evangelistic effort by every member. The first meeting is one of motivation—why should this be done? The second meeting is one of preparation—how should it be done? The third meeting is one of completion—now we're doing it! Poster making; the preparation, addressing, mailing of invitations; the making of a community map—these come in the first two meetings. The third meeting makes large use of various Bible quizzes and is designed to show newcomers that the junior high evening Fellowship group has a brand of fun and instruction they shouldn't miss out on any longer.

Following this unit are two Bible character studies with a completely new approach. November is given over to a mission study unit on the American Indian. A treasure hunt, powwow, council fire, and exhibit make each meeting one of activity and participation for everyone.

December includes a unit in preparation for the junior high share in the regular church watch-night service. The junior high job is to summarize the outstanding events of the church's past year through the making and projection of glass slides. What if your church does not own a slide projector and has unsuccessfully exhausted all possibilities of borrowing one? Then the slide project may with a twist of the wrist be turned into a poster project. And if poster materials are not available, the members as a minimum activity effort may study the high points of the last year and prepare brief paragraphs on the outstanding ones. Two meetings are devoted to caroling—the meeting time the second week is actually used for a caroling tour to the homes of shut-ins.

The Counselor's Part

The counselor fills an exceedingly important position in all this. It is his or her responsibility to confer with leaders and officers in charge of each meeting. The counselor will study the "Junior High Leader" section of BAPTIST LEADER—particularly beginning with October when additional helps for the evening meeting will be given. This is a part of the "surprise element," the extra information that enables the adult counselor to maintain a position of leadership, suggesting new features to the leader of each meeting. As soon as the *Jr. Hi Topic* magazines are delivered, the counselor will meet with the officers of the Junior High Fellowship for the assignment of topics to leaders for the quarter. Two pages in the magazine are devoted to "Who's Who and When." Each meeting is there briefly described, and the leader is told exactly when he should begin working. No more excuses! No more guesswork or apologies. Every member will write down all the leaders' names in his own magazine; everyone will know exactly when every leader is to have charge.

The counselor should read through the whole quarterly when it is first received. Get the "feel" of it. See how thoroughly it differs from other topic materials you have used, and yet how sensible and natural the new approach is. While you are reading, you will be seeing new possibilities in your church program. You will understand why *every* member must have his own copy; you will see how this is a personal magazine—there are even quizzes for individuals to answer with incentive awards. And yet it is a magazine for the whole group. It is the basis for the meeting. When your youngsters discover for themselves the thrill of participation in project activities that require their best—and make them *want* to give their best—your meetings will take on new meaning, new sparkle.

Keep in touch with *'Teens*, too. You will frequently find helps there for the Sunday evening meeting—suggestions on poster making, stories behind the topics. Read the quarterlies used in the Sunday morning teaching session of your church school. Remember that you are dealing with the whole person and that you are representing the whole church.

THREE THINGS FOR LEADERS TO DO THIS MONTH

1. Check to make sure that *Jr. Hi Topic* has been ordered in sufficient quantity for your evening meeting group, plus at least five or ten.
2. Read *Teaching Intermediates*, by Lucile Desjardins.
3. Read through your own personal copy of *Jr. Hi Topic* as soon as your church supply is received.

Young People's Leader

Keystone View Co. of N. Y.

Is Your Teaching *SUCCESSFUL?*

By EDITH L. GILLET

WHAT TEACHER has not at some time, and perhaps often, expressed the desire, "If only I knew whether or not I am really accomplishing something with my class! How can I tell?"

Some people think you cannot tell, that results must be left to some future time. Some people frequently offer this answer, "We are dealing with spiritual values, and they cannot be measured." True, we are teaching growing persons, but in some respects, at least, growth can be measured.

Certain elements in the teaching situation may be examined as a starting point. In what kind of surroundings is the class work conducted? It would not be fair to blame the teacher for many of the rooms or the kind of space assigned for young people's classes. Often, however, a few simple changes which have been made in surroundings by an ingenious person can alter the aspect of a room. A map fastened to a screen, a picture on the wall, some spot of beauty and the rearrangement of furniture seem small within themselves, but often they transform an otherwise unattractive classroom. Bibles and books, pencils, paper and other work tools can be useful and help the pupils to feel that something worth while will take place.

The spirit within the class group may be noted. Do the pupils attend regularly, and do they come on time? This does not tell the whole story, but there must be some interest when the pupils care enough to be in their places each week. Pupils in the young people's department seldom come because of the compulsion from the home that causes younger children to come. None of the devices employed to promote attendance in the lower grades can be used with success. Attendance is, therefore, largely voluntary.

Co-operation within the group and participation in the activities carried on there also contribute to that spirit. The leader faces one of his greatest problems in bringing these about. One theory often advanced contends that if the material challenges youth sufficiently, the pupils will be interested and will take part. But boys and girls of this age have activities on the outside that they fairly ache to talk over with one another, and they are not always ready to enter into the classroom spirit. It is difficult, yes, impossible, to conduct a class successfully if conversations or other distractions continue. Some groups do not respond readily to the discussions that the leader tries to initiate. By some method, the timid ones must be encouraged, and all must be stimulated to think together in such a way that there will be an exchange of ideas. Do the pupils ask questions, and do they seek help for problems arising in their everyday lives? If they receive satisfactory answers, such questions will continue to come.

Do all the members of the class feel at home within the group, and do they work well together? Occasionally, we see a class that resembles a closed corporation. A group has come up together through the grades, sometimes even with the same teacher. New members are not welcome. Some classes build around a teacher, and all goes well as long as that one person remains the guiding spirit. While the devotion binding such groups together may be admired, we must admit honestly that something is lacking. Any organization within the church must be big enough in spirit to include new members and to recognize the values that arise from a variety of personalities. The teacher cannot always prevent the formation of cliques, but a spirit of fellowship enabling all to work together happily may be regarded as a sign of success. There will also be a willingness to take responsibility and to carry on projects to their completion.

Are your pupils learning to think clearly and to face facts? A class of seniors discussed the subject of race relations. The leader did not need to go far afield for an approach, for in that city during the past week a well-known Negro singer had appeared at the community concert. This artist whom thousands had flocked to hear had been permitted to stay in the best hotel but not to eat in the dining room. Some of the members of the class who discovered this fact registered decided disapproval of that type of discrimination. One or two remained neutral on the subject, while one member agreed with such treatment and contended that all members of that race were inferior. This situation is typical of what one would find in

discussing almost any question of similar nature. Some view a situation and see both sides of it; others have not learned to think it through sufficiently to render independent judgment; still others allow prejudice to close the mind to thought or change of opinion. In matters of religion, especially, one should learn to think clearly and to be open-minded to truth. Success in teaching involves helping others to think and not in imposing one's own opinions and views upon them.

Are your pupils acquiring a workable knowledge of the Bible and a background of information that will contribute to the abundant life? The public school introduces the child to the culture of the race, but omits religious culture. Unless the church supplies that teaching, the youth will not have it. It is not an exaggeration to say that few Christians can claim a thorough knowledge of the Bible as a result of their church school experience. This includes, first of all, the facts of Bible teaching, but even more important, the ability to apply them to circumstances as they arise in everyday living and thinking. During the past decade, in our zeal for a broader emphasis in teaching, we have neglected much of the background information necessary for intelligent Christian living.

What attitudes do the youth of your group have about God, the church, people of other races and about themselves? Here again, more than a definite amount of knowledge will be necessary. In conversation and in daily conduct these attitudes manifest themselves. Young people of high school and college age, whose knowledge of the universe is constantly being enlarged, become confused and cynical when their conception of God does not grow accordingly. The leader has a responsibility in fostering that growth, in helping to touch the inner springs of love, devotion and loyalty. Their attitude toward the church will show itself in part through their support of its services, regard for the property, conduct when in attendance at the various activities, willingness to support the work and to take definite responsibilities. Youth growing in the Christian way will have respect for the value of personality, recognizing not only their own group and social class, but those of other nations and races.

The choice of a vocation and the attitude toward one's work grow from the feeling that young people have about themselves and their place in the world. While the teacher can hardly be held responsible for the choice of life work made by the members of his group, some have had the joy of knowing that in a degree they have helped a boy or a girl decide for missionary work, for the ministry or for some vocation in which there will be active Christian influence.

The story is told of an old lady in the crowd present at the inauguration services for President Harding. To herself and yet half-aloud, she said, "I was that boy's Sunday school teacher once." What influence she may have had on his life, no one fully knows, but she at least felt satisfied that she had had a part.

Have your pupils accepted Christ as their saviour and as the master of their lives? At this age many causes call for their loyalties: school, organizations, social life and the world of work. They need Christ as never before. They need a center around which their personality may be built; they need help for making right decisions; they need stability for all that life will bring. Any leader who has helped a young person to make the decision for Christ will have the consciousness that his teaching has not been in vain.

Do the boys and the girls with whom you come in contact have a knowledge of the meaning and the value of worship? Do they participate reverently and whole-heartedly in the services of the group and of the church? As the teacher sees evidence of the growing relationship with God and a desire to cooperate with him, he may know that something fundamental is developing.

The world turns softly
Not to spill its lakes and rivers,
The water is held in its arms
And the sky is held in the water.
—Hilda Conkling

Of course, the everyday life of boys and girls is the final test of all our teaching. As they form purposes, make decisions, determine attitudes and actions, good teaching is sure to have its effect. The teacher will not always be aware of what takes place, nor can he be sure of the total success or failure of the efforts put forth. In directing young people the consciousness of having done one's best and a willingness to improve that best will give the needed assurance of work well done.

Tales from Southeast Asia

Mission Work in the South Pacific

Tales from Southeast Asia, by Alice Hudson Lewis, is an excellent book about our Christian friends in the South Pacific. It is one of the mission study books stressing this year's theme on southeastern Asia. Both adults and young people will enjoy it. The book is divided into chapters containing a complete story. These timely accounts of native Christians in the war zones of the South Pacific are an inspiration. These chapter headings indicate some of the stories: "Escape from Sumatra," "The Printer of Signal Hill," and "Christmas in New Guinea."

Published by Friendship Press, New York, June 9, 1944. 80 pages. Price, 50 cents.

ST. MARY'S LAKE IN GLACIER NATIONAL PARK REFLECTS THE SURROUNDING LOVELINESS. WATER HAS PLAYED AN IMPORTANT PART IN FORMING THIS PARK. THE ETERNAL SNOWS INSURE A CONSTANT SUPPLY

Hileman, Glacier National Park

When Penny Was Nominated

By O. G. HERBRECHT

AUGUSTUS WERNER felt a decided responsibility toward First Church. He had been superintendent of the church school there for fifteen years, not by virtue of inevitable rooting but because he had proved to be a good administrator and had been progressive within the limits of what he considered to be best for all concerned.

At this time the stirring in the Service Class of the high school department disturbed him. This class consisted of a group of lively girls whose motto, "We can do all things through Christ," symbolized their vitality. Among the Service Class girls, Penelope Payne undoubtedly shone as the leading light—not always to the complete composure of adults. The girls, including Celia Branson, their teacher, were "wild about her." So were some other folks, but in a different manner. First Church, like most churches, had some members of long standing who had forgotten how it felt to be seventeen. They believed that Penelope kept the class altogether too lively for serious spiritual growth.

Everyone called her "Penny." Penny had red hair—not auburn but *red* by her own boast. She laid no claim to personal beauty, for she knew only too well that her nose never had healed right from that tumble out of an apple tree at the age of ten. What should have been a "bridge" became, in Penny's face, a "dip" that ran by a fairly graceful but abrupt ascent to a sudden stop to make a normal tip. Her mouth, rather wide, was a pocketful of fun, spilling over most of the time. Her appearance suggested nothing of the willowy type. She was stocky, a bit angular, and her feet never had been meant for Chinese design. But Penelope Payne did not need a beautiful exterior such as other girls might require. Vivacity and talent gave her pace and personality. Being serious—which to the traditional folk meant being solemn—constituted her main difficulty, though it gave her little concern. Her quick tongue did not always consult the dignity of those whom it addressed. Not long ago it had told Augustus Werner that his church school moved too slowly to catch its breath and that she would like to "make some suggestions." However, the superintendent had been too busy at the time to listen and had sidestepped all later opportunities with the skill of the professional who deals with *all kinds* of people.

But when the Service Class at their last week's session unanimously nominated Penelope Payne for their class president, the superintendent felt that "something should be done about it."

"I rather feel, Miss Branson," he explained, when promptly at four the class' teacher presented herself for a talk that they had planned, "that your class should have some guidance—rather *definite* guidance I should say—in choosing the leader. I am aware, of course, of the difficulties of dictating to a child seventeen years old, especially since modern educational methods both at home and at school leave the young with freedoms many times more dangerous than precious. Do you not also feel that Penelope's spirit of—shall we say irreverence—should, for the present at least, delay her selection to such a prominent and serious office?"

Celia Branson had lived for forty years—unmarried—and almost *dared* anybody to call her an "old maid." Her needlework and toiletries shop on Broadway brought her into close contacts with mothers and daughters. The slender dignity about Celia Branson spoke of culture, refinement and straight thinking. Under a crown of hair that showed here and there slight touches of silver, her eyes twinkled forth, young as seventeen, young as life lived joyously, young as faith and hope and love. The Service Class loved Celia Branson, loved her for the messages that she held in her eyes.

"Mr. Werner," she answered him in a quiet tone, "when I began my church school work ten years ago, you remember I taught *children*—primary children. I learned their language, their ways, their needs. I met their problems. When I became the teacher of these girls, I found I had to put away, like Paul of old, the childish things. I was teaching *youth*, not children, and I had to remember—thank goodness I could!—myself at seventeen. . . ."

Harold M. Lambert

"That," interrupted Mr. Werner, "was —ahem—some years ago, Miss Branson, and at that time . . ."

"We at seventeen were so much like the Service Class girls and like Penelope Payne that I seem to be living my life over again with them. I do know you desire the best for our total church school, and that we must think not only of our class . . ."

"I am glad to hear you say that."

Celia Branson smiled. "The class agreed with me, too, when I said that last Sunday. That seemed to be one of the reasons for the nomination of Penelope Payne!"

Mr. Werner drew his heavy brows into an ominous frown. Whenever his eyebrows met, the good man was preparing to battle for his convictions. But Celia Branson knew well the art of salesmanship—to talk faster than your prospect.

"What do you really object to in Penelope Payne?" She lifted one hand and began to count fingers. "Let us be honest. First, that the class did not consult you in the beginning about the selection that it made. Second, that Penny criticized the church school rather crudely, which might have been softened considerably had she been given time to explain her remarks. Third, that she quite often evidences far more interest in her rouge and powder puff than in the lesson. Fourth, that she is too frequently inattentive in class. And I must confess that often she sits in the choir during the church service drawing excellent cartoons of important church members including the minister, instead of absorbing spiritual truth. Perhaps, though, you have not noticed that . . ."

"Fifth," broke in Mr. Werner, grimly ignoring her delicate insinuations, "she is the organizer and the moving spirit of that high school group who meet every week to play folk games that both of us know to be nothing but a camouflaged dance club. If that is Christian . . ." He became excited.

Suddenly, Celia Branson's eyes no longer smiled. All at once she seemed to gird herself with an invisible armor on behalf of her beloved problem child. She looked straight into Augustus Werner's face.

"When Penelope Payne is twenty-three years older, Mr. Werner, she will be a forty-year-old Christian. Meanwhile she must try to be a seventeen-year-old Christian. Even Jesus himself advanced in wisdom and stature and in favor with God and man. Perhaps we ought not to expect anything better than that from Penelope. No! Please do not interrupt me for a few minutes. For Penny's sake we should try to reach a clear understanding before we pronounce judgment against her or any like her . . ." The teacher drew a deep breath and continued her offensive.

"Your own girls are all boys." A brief smile scurried across her sober features. "I deal with girls; they are my business. What you said about lacking parental and school guidance may hold some slight measure of truth, but not enough to make any difference about Penelope Payne. Girls in their middle teens are emotionally even more unstable than boys. They find the womanhood awaiting them in many ways more mysterious and more frightening than the manhood that awaits your boys. Emotionally, the good girl receives the assignment of the defensive roll in life, and she must achieve her skill in her defensive weapons before she reaches twenty-one. This world war teaches us that in the long run the offensive is the easier tactic. In all of life it seems that the boys receive the easier tasks. It is more difficult to grow into womanhood than to grow into manhood."

"And what has all of this to do with Penelope Payne as president of the Service Class?" growled Mr. Werner, although Celia Branson seemed to detect the hint of a break in the scowling brows.

"Simply that it goes far to explain a seventeen-year-old girl in general and Penelope Payne in particular. Girlhood emotions vary. Self-consciousness of appearance reaches for the lipstick; self-consciousness for social approval adventures into innocent flirtations; the need for emotional *activity* keeps her moving; the emotional bewilderment prevails when the maiden soul stirs toward a something for which she has no words—at most only a stumbling urge. All of these things crowd like demons, or like angels, into the seventeen-year-old soul of the Penelope Paynes of the world and can produce only one kind of behavior visibly—the kind to which you object in the Service Class' nominee for their president!"

The brows of Mr. Augustus Werner returned to normal. A dawning light crossed his face.

"You have missed your calling, Miss Branson," he told her, and the teacher knew it for an honest compliment. "If you know your merchandise as well as you know your pupils, I can understand the popularity of your establishment."

"Thank you. I admit when I first took the class I had my moments of worry and disapproval, too. Luckily, however, these moments drove me to an inventory of myself as I was at seventeen! And to as thorough a study of adolescence as I could give. It seems to me we must be fair when we present ourselves to youth as *leaders*."

"You are right, of course. Yet it seems to me that not all girls—even at seventeen—fall into the same pattern as that of the young lady we are discussing."

Celia Branson laughed. "In one of my books—I think Mary Moxcey wrote it—I read that whoever starts a sentence with 'All girls' will not tell the whole truth! Nothing is true of *'all* girls.' Maybe you find boys a little different in this respect, but every individual girl, somehow, must look after her own particular equipment. If, as Dr. Alexis Carrel says, no two people in the whole world have exactly the same heartbeat, how could we expect social identity among such supersensitive humans as seventeen-year-old girls!"

Mr. Werner relaxed.

Miss Branson went on, "You know that between the extremes of sensory and motor types of temperament there runs the whole keyboard of temperamental

(*Please turn to page 42*)

Harold M. Lambert

"Bless all the churches, and blessed be God who, in this our great trial, giveth us the churches."—ABRAHAM LINCOLN, attributed to him in replying to a Methodist delegation, May 14, 1864.

■

Church LOYALTY Crusade

THE CHURCH LOYALTY CRUSADE will be the major project for the Baptist Youth Fellowship during the fall months. Special emphasis will be laid upon the work that the young people can do for the church, and there is a great deal that they can do. Moreover, this work is interesting, and it builds leadership abilities. Loyalty to Christ and the church is basic in the structure of the Baptist Youth Fellowship. The Church Loyalty Crusade will be carried out in every part of the program, such as Bible study through attendance at the Sunday morning session of the Fellowship (church school), worship through attendance at the worship services of the church, training for leadership through participation in the Sunday evening session of the Fellowship, devotion through daily Bible reading and prayer, giving to current expenses and missions and service through the devotion of time to definite church service.

Get your youth group into this work at once. Perhaps these simple suggestions will help.

1. Designate committees to take charge of the publicity and the promotion. Posters and invitations stimulate interest in the "Go-to-Church" emphasis and other features of the crusade.

2. Keep records and make regular reports.

3. Undertake definite projects in church service such as paint parties, church beautification projects, service clubs and clean-up squads. Your group will know best what would help the church most. Perhaps some of your young people could help the minister in the office.

Meet together early in September and prepare your plans. Then you will be ready to launch the crusade in October. By using *Young People's Topic* you will find plenty of suggestions and program material to help you.

If your young people are not organized into the fellowship, you may obtain material explaining how to go about it. The "Here's How" pamphlet from the Baptist Youth Fellowship office will give the details. The "Fellowship Kit of Basic Materials," including the "Handbook on Organization" and the "Adventure Guides" and "Fellowship Features" series for 1944-45, will furnish excellent material to strengthen the group.

To emphasize the importance of Christian citizenship, hold a recognition service for new voters prior to election. For suggestions see the program for October 29 in *Young People's Topic* and secure the Baptist Youth Fellowship recognition service contained in "Fellowship Features."

Your group will enjoy the interesting study of "The American Indian" which is the home missions' theme for the year. The book, *Indians Are People, Too,* by Ruth Muskrat Bronson, may be read with profit. *Young People's Topic* has some interesting programs on the Indian.

Plan for Fellowship caroling on December 24. Follow this up with a Fellowship Watch-Night Service on December 31. Again, *Young People's Topic* can supply suggestions.

When Penny Was Nominated

(*Concluded from page 41*)

variety, making every personality a little different.

"Our problem remains," said Celia Branson bluntly, "shall Penelope Payne be president of the Service Class? Personally I am not a bit afraid for the class or the church school under her guidance. Penny, like most girls, is not as flighty as she seems to be on the surface. At seventeen girls hide their inmost selves behind a gaudy curtain of flippancy and fun. But the inmost self still remains, and from it they summon what they need for responsibilities. Penny knows that she does not fool us. She does not try to fool herself. She realizes that she lives exaggeratedly. All of us at some time on earth exaggerate—dress, diet, dreams, language, conduct—everything. We can spread it out to cover what we are not yet ready to let the public see."

Celia Branson paused and then continued with deepest conviction: "Mr. Werner, let us give Penny a chance. She does not have much faith in herself as yet. It will help her if we let her see our faith in her. Guidance? Frankly we will not need to impose it on her. She will call for it often, because she will feel the need for it. No girl desires to fail. If she does fail, it will be because, somehow, we who assume leadership of them have failed. Penny is leadership material. Even the silliest things she does show it. They do not constitute the quality of her soul; they act as the signposts to that quality that can be. Whether Penny knows this or not does not matter. What does matter is that she shall have the chance to reach the goal of her womanhood."

Celia Branson rose to go, but Mr. Werner waved her back. "Another moment, if you can spare the time. I must assume that you have in mind what neither one of us has mentioned. The Service Class is a group in our church's school of religion. We desire to awaken spiritual life and to guide it into growing Christian character. You have made me see—and I am truly grateful for it—the fine human womanhood that can be in Penelope. By that same token, do you think she will be able to find her way to an equally fine *Christian* womanhood?"

"Yes," replied Celia Branson without a moment's hesitation. "I do not see that we can divide the one from the other. Are we not all God's creation? Everyone of us is a unit. What touches part of a life touches all of it. Penelope Payne is a good girl now. She will become a better girl as we guide her into the way of her best innermost self. The best innermost self of a girl or of a boy always contains what *God* has put there."

Mr. Werner nodded slowly as though thinking, but he did not speak. He listened intently.

"Penny and I have talked about God," continued Celia Branson. "You might be surprised to know how often girls do talk about him. She does not pray in public, but she has shown me the little devotional book she uses every evening. She says prayer comes hard for her, but that she likes to *talk* to God!"

Mr. Werner looked surprised. "But what in the world does she think prayer is?"

The teacher answered quietly, "I do not know. I have not asked her. Someday she will discover that there is no difference, and it will be all the more meaningful to her because she has discovered it for herself."

For a long moment Augustus Werner looked at his visitor. Then he spoke, in his best superintendent's manner, "I shall await with interest the outcome of the Service Class' election next Sunday. Meanwhile I am remembering that for our next church school board meeting we have not yet made arrangements for the educational part of our session. How would you like to talk to our whole staff for a while on—ummm—let's see—how's this: 'The Christian girl—seventeen years old'? Would you like to do that?"

Celia Branson looked at the superintendent of First Church with a happy smile and replied simply, "Nothing would suit me better."

PLANNING AHEAD

By JEAN LOUISE SMITH

HOW CAREFULLY the businessman plans ahead so that his program will be well rounded and all phases of his work included. The teacher in the public school plans her work, not only from day to day but from year to year, making sure that in the course of the semesters all necessary work is covered. The housewife outlines a plan that she must follow if she is to accomplish her work.

Whether your church school is large or small, country, village or city, you will do your best work if you have a yearly plan that you lay out in the summer or the early fall.

Who is to make these yearly plans? If you have no educational committee, form one now, using the superintendent of each department, the superintendent of the church school and other officers, the pastor, the organist or music director, the leader of young people's groups and presidents of men's and women's organizations. These people will plan the work of the church school. They may work out many other phases of church affairs also, but in this discussion we are concerned only with the church school.

What does this yearly plan include? First of all, it takes in the large, general functions of the entire school. For instance, these may be listed:

September: Promotion Day, Rally Day
October: Parent-teacher program
November: Thanksgiving service and gifts
December: Christmas, white gifts, pageant, party
January: Personal evangelism
February: Youth Week, leadership education
March: Parent-teacher-pupil open house, plans for a vacation church school
April: Easter and all the special emphases and activities connected with it
May: Mother's Day, plans for attendance and work at summer assembly
June: Children's Day
July: Special summer services
August: Plans and projects for the coming year

Add to this list all the special services and activities that your church conducts for the entire school.

(*Continued on page 45*)

Wide World

FRONT-LINE CHAPEL

THE CHOIR FOR THE CHURCH SERVICES IN THE BOUGAINVILLE CHAPEL, BUILT BY MARINES, IS COMPOSED OF MEMBERS OF THE MEDICAL UNIT OF THE REGIMENT. THE PICTURE ABOVE SHOWS THE MEN SINGING FOR THE SERVICE. BELOW, REGIMENTAL CHAPLAIN LT. JOSEPH A. RABUN DELIVERS A SERMON FROM THE ALTAR OF THE FIRST CHAPEL ON THIS ISLAND. THE ALTAR WAS DECORATED WITH NATURAL PALM LEAVES FROM NEAR-BY TREES. THESE CHAPEL SERVICES OFTEN COME TO MEAN A GREAT DEAL TO THE MEN AT THE FRONT, AND THEY TAKE GREAT PAINS TO PRODUCE A WORSHIPFUL ATMOSPHERE. THE PICTURE SHOWS EVIDENCE OF THEIR INGENUITY.

Early Baptist Songbooks

By MILDRED MARTIN

TO THE AVERAGE PERSON hymnals or gospel songbooks mean only collections of hymns and gospel songs, but to the student of hymnology they are more than that. The student knows that many interesting stories of great spiritual value as well as theological controversies have been bound up in this music.

Strange to say, but nevertheless true, no one denominational hymnal is composed solely of contributions from its own denomination. For instance, in the Baptist hymnal we find songs written and composed by Baptists, Catholics (both Roman and Greek), Episcopalians, Presbyterians, Methodists, Congregationalists and several other denominations.

It is indeed most interesting to trace the growth of the Baptist hymnal from its beginning to the present. At one time the Baptists had divided into singing and nonsinging congregations, and many controversies raged among the nonsinging group when songbooks and singing were introduced.

One Baptist church in Rhode Island permitted no singing for a period of one hundred years. Finally, "by the vote of a small majority, permission was given to sing a psalm at the commencement of each service."

These early Christians did not stand alone in the belief that singing in church was wrong. Some states passed laws that prohibited or permitted the use of certain instruments in churches and although state laws did not regulate singing, many abided by an "unwritten law." As early as 1675, one of the states enacted a law "that no one should play on any kind of musical instrument in church except the drum, trumpet or jew's-harp."

The first Baptist Hymnal was published in 1789 and was entitled *Rippons* or *Selection of Hymns from the Best Authors.* This hymnal was published two years before hymns had been annexed to the Tate and Brady Psalm Book. It must have created a sensation for in the majority of churches Psalms were the only songs used, and to have songs "made by man" would be shocking.

One authority on hymnology tells us that "the Baptists prior to the latter part of the 19th century produced a greater number of songbooks than any other home denomination." The same authority states that "most of the books were small in size and revivalistic in character." From 1787 to 1871 the Baptists produced twenty books.

The first book published after *Rippons* was *The Boston Collection* (1808); then followed *Parkinson's Watts* (1809); *Maclays* (1816); *Supplement to Watts* (1819-1832); *Cluster: Select Hymns; The Psalmist; Christian Melodist; Baptist Psalmody; Baptist Harp; Devotional Hymn Book; Praise Book* and *Service of Song.* Then came the church hymnals.

Among the early Baptist writers and composers are the following: J. Leland, H. S. Washburn, S. S. Cutting, George Robins, H. S. Stennet, Oliver Holden, composer of the hymn tune "Coronation," and Samuel Francis Smith, author of "America."

Many of the hymn poems and hymn tunes written and composed by the above writers and composers have not survived to the present day, but careful search reveals that more than thirty of the songs written by Samuel Francis Smith are being used today.

New Books for Leaders of Young People

The responsibility of a Christian in a democratic society is given careful consideration in the mission study booklet, *What Kind of Democracy Do You Want?* by D. Campbell Wyckoff. The author is interested in getting Christian young people aware of their part in national and world citizenship. He wishes them to know about the social and economic problems of the day and to apply Christianity to their solution. Particular emphasis is laid upon the Indian as a test case. Included are programs on democracy with such titles as, "How Democratic Is the Church?" and "Has War Changed Our Ideas?" Also there are discussion materials and worship resources in the back. A study unit built around this booklet would be most valuable and timely, for it is designed to awaken people to their responsibilities as Christian citizens in this world of today.

Published by Friendship Press, New York. May 12, 1944. 64 pages. Price, 25 cents.

THE FIRST BOOKS OF ANY SIZE TO COME FROM THE PRESS OF JOHANN GUTENBERG WERE COPIES OF THE BIBLE. ON AUGUST 15, 1456, HE COMPLETED HIS LATIN BIBLE, WHICH CONTAINED 1,282 PRINTED PAGES, WITH TWO COLUMNS OF TEXT TO A PAGE

J. Henry Carpenter advances another plan for postwar happiness in *Peace Through Co-operation.* And his ideas sound good. They make sense, and they are Christian. Everyone in the world desires peace, but he desires it on his own terms. Co-operation is the answer, says the author.

Mr. Carpenter advocates free trade, co-operatives and a genuine brotherhood. No longer can Americans be interested solely in America. All the nations must be considered; otherwise, chaos will result. Co-operation, or "the love principle," which considers the welfare of all, will return in the end the greatest happiness to everyone. He points to the people of Denmark and Nova Scotia who rose from poverty to plenty through co-operation.

The author is a Christian, and he looks to the church to lead in the movement for peace, but he believes that the church first must cease its bickerings. Protestant, Catholic, Jew—all together should point the way by their own co-operation.

Man has been given dominion over the world, but in his mad rush to dominate, he is letting the very instruments of his power destroy him. Co-operation with all peoples of the world, helping everyone to share in the good things of life, will do away with hate and strife. Then will come peace and a lasting peace, says Mr. Carpenter. And his ideas sound plausible.

Published by Harper and Brothers, New York. June 14, 1944. 113 pages. Price, $1.25.

Please order all books from the nearest store of The American Baptist Publication Society.

Planning Ahead

(*Concluded from page 43*)

Now look at your yearly chart as a whole. Is there anything that the young people could do to help out in the children's department? Naturally, there should be a conference with the children's leaders first to see if there is any need for help. Perhaps the department lacks a pianist, a song leader or a party planner. Maybe the children's leaders will welcome some aid in directing a pageant for Children's Day. Talk it over with the children's leaders. They know the situations and will offer valuable suggestions. Through co-operation the young people may be able to lend their services. Plan now for fall.

Now look at the youth part of the program. Do you reserve only Sunday evening for the young people or do you ask them to take part in Rally Day and other services? Young people may read the Scripture, take the leader's part of responsive readings and with proper training assume many other responsibilities. The more young people participate in general church school programs, the more interest they will show in the church and the church school. They may even be asked to participate in the church service on special occasions like Young People's Day and Mother's Day. Remember, the more opportunity you give children and young people to acquaint themselves with the church, the more naturally they will grow to accept it as an essential and natural part of their lives.

Now examine your parent-teacher-pupil opportunities. Have you provided several occasions when the parents may meet the teachers and discuss mutual problems? Have you given the parents opportunities to find out what their children are learning? Parents are eager to become acquainted with the lesson material and the worship services. They would like to have teachers and superintendents go over the work that the children are doing so that they may co-operate with the church school.

Perhaps you can have two or three parent-teacher dinners or open-house meetings where these two groups can meet and discuss the individual departmental work.

There is another phase of the year's work that you will wish to plan ahead of time and that pertains to the social functions of the church school. Get the entire school together for a good time at least once a year. Many churches do this at Christmas. Maybe this year you can make the church school party both entertaining and instructive. Very successful parties have been planned around the world friendship and mission theme. Perhaps this year you can give a home missions party.

Each department of the church school should have several social affairs both as a department and as classes. These promote acquaintance and understanding between pupils and teachers. After all, Christian friendships should be one of the lasting outcomes of the work of the church school.

All these phases should be considered carefully in planning the year's program. It is not necessary or possible to plan each of these programs in detail ahead of time. But set your dates in advance, be sure that your program is balanced.

If your educational committee will sit down in the late summer or the early fall and plan your church school program carefully, the year will be full of fine opportunities for rich and happy Christian living with the church as the center of people's lives.

IN ORDER TO REVEAL THE EFFORTS OF CONSECRATED PEOPLE IN GIVING THE BIBLE TO US, THE AMERICAN BIBLE SOCIETY SPONSORED THE MAKING OF A MOTION PICTURE, "THE BOOK FOR THE WORLD OF TOMORROW." FROM IT CAME THESE TWO PICTURES

Adult Leader

Mr. Sunday School Man

By ALBERT J. GERNENZ

DOWN on the vacant lot, in the streets, on your neighborhood sidewalks, sometimes playing before your very doorstep, is the possible church of tomorrow. Doctors, preachers, missionaries, Sunday school workers and deacons may be among the lively group now busy with footballs, marbles, roller skates, bicycles, and coaster wagons. As yet, many of these happy and promising boys and girls have not been invited to attend a Sunday school. Chances are they will wait a long, long time and some will never receive an invitation, because we as Christian workers are not conscious of the missionary opportunities we have among children.

Calling in the interest of the boys and girls of the community is something that has long been neglected by most of our well-meaning, consecrated Christian folk, yet it is one of the most profitable forms of Christian work. The great majority of us are just a little slow in realizing its importance. I was a Sunday school teacher for years, studied my lesson each week, was faithful to my class, even became a department superintendent, but I failed to be an efficient Christian worker because I didn't reach the children in the homes that were without any kind of Christian training. I didn't reach them; they never were reached; and today some of those boys stand on the battle fronts of the world as I stand guilty before God for their not being Christian soldiers as well as brave Americans.

Calling on children isn't hard work. It's really a lot of fun, and the invested time pays big dividends. It's much more profitable than the old-time neighborhood canvass that proved to be such a wearisome task. By centering one's calling on the little folk, more information can be secured concerning the people of the neighborhood than one would ever dream of getting by asking a lot of questions that the average person thinks is no one's business and prefers not to answer. People are never offended by someone calling in the interest of their Johnny or Mary, and the caller not only reaches the hearts of the children, but the hearts of the parents are touched by his concern for that which is most precious to them, their boy or their girl.

Although the Tabernacle Baptist Church of Chicago is located in a difficult area, it has maintained a large and growing Sunday school. The assistant pastor and Sunday school visitor, in telling how it has been done, points out an important service that adults can render

I was converted to Sunday school calling about three years ago after trying almost every conceivable method to get out of it. After visiting in a few homes, I fell in love with the work and have been at it ever since. Now I am serving as assistant pastor and Sunday school visitor in a busy Chicago neighborhood. In our community I am known as Mr. Sunday School Man, and I'm proud of my title. The last couple of years have been crowded with interesting experiences, with now and then an embarrassing moment thrown in to keep as a treasured memory.

One afternoon a group of little girls darted out of an open hallway, and, on a very busy street, started demonstrating their affection for Mr. Sunday School Man in a definitely feminine manner. The people passing by stopped, some frowned, others raised their eyebrows; then, when they began to understand the situation, their frowns changed to smiles.

On another occasion, while visiting in a home, a mother was so pleased because of my interest in her family that she invited me to drink to their future happiness. I explained that their future happiness would best be guaranteed by their attendance in our Sunday school the following Sunday morning. They became members of our growing school. Another afternoon, while making a call in one of the dirtiest apartment houses in the area, I was forced back to the stair landing for another breath of fresh air before I could make it past all the garbage in the hall to the rear apartment. You may ask, "Was it worth while?" The little fellow that I called on that afternoon accepted Christ as his Saviour in our Sunday school a few weeks later. I alone knew why he had attended that morning.

People of all walks of life appreciate that which is done in the interest of boys and girls. A hard-faced, profane father asked me to step inside his apartment one winter afternoon as I stood in the doorway inquiring about his children. I accepted his invitation and proceeded with the conversation, but had not gone very far when he stopped me

and said, "Mister, I got sumthin' to tell ya. You're the second preacher to cross that threshold in twenty years, and the last one I threw out bodily." I smiled as he told me. He didn't throw me out. Why? Because I was calling in the interest of his two daughters who were very precious to him. Had I met him at the door and stated that I was out making a neighborhood canvass for the Baptist church on the corner, I know that I would have been much slower getting in and perhaps much faster coming out.

People express their appreciation for Sunday school calling in various ways. Once an appreciative young mother said, "You know what I'm going to do? I'm going to let you hold our new baby." The apostle Paul said in one of his letters that we should become all things to all men, so I took the little fellow in my arms, and as I sat there carefully holding him as if he were a sack of eggs, the proud mother kept praising me, telling me all my wonderful fatherly qualities. Even that nursemaid experience was worth while, for the little fellow's brother attended our Sunday school regularly until the day that the family moved out of the neighborhood.

When we show interest in people they will become interested in what we represent. That is a principle that has long been used in the business world. It has not been fully appreciated by many Christian workers, even though the master teacher himself used it with great effectiveness. For an illustration, read John 4, the story of Jesus and the woman at the well. By giving heed to this principle, we have built a large Sunday school in a difficult Chicago neighborhood, and we're growing year by year in spite of the fact that about a third of our membership moves away each year. Eighty per cent of our boys and girls come from nonchurch homes, and many of them would receive no Christian training if we didn't go after them. We blaze a trail to the home so that the child can follow it back to the church. We are building the Sunday school of today and the church of tomorrow, for statistics show that eighty-five per cent of our church members come in by way of the Sunday school. We call our school the garden of the church, and as good gardeners we are interested not only in preparing the soil and cutting the weeds, but in getting seed for our garden. We are not taking a chance that the wind will blow some in.

Do you want to build a large Sunday school and have a growing church garden? Then start calling on boys and girls today. Go to the door, ring the bell, and smile as you wait for the door to open. When it does, start the conversation by saying: "I'm Mr. Blank from the Such and Such Church, calling in the interest of boys and girls who aren't attending any Sunday school or church. Are there any in your home?" By this approach you have disarmed them. You have told them who you are, what you represent, why you are there, and you have asked of them a fair question deserving of an answer. With that as an opening wedge you can start a conversation with nine people out of ten. If there are Sunday school prospects in the home, talk to them personally. Strike up a friendship somehow. Sell yourself and then your ideas. If only adults live in the home, ask them where they are worshiping. They are usually quite willing to tell you, for you are the person calling in the interest of boys and girls. If they are without a church home, tell them about your adult department and your regular church services. Explain that there are classes for all ages and that they are invited to attend.

If you are invited to step inside the home, accept the invitation and take time to build a friendship. Talk about the fireplace, the old clock on the mantel. the picture on the wall. People like to know that you are interested in the little things of life. Then gradually lead the conversation to higher things and to the spiritual. Whenever leaving a home where there are prospects, tell them that you will be looking forward to greeting them at the services the following Sunday. You must not fail them then. Be right at the door and the first to greet them. You'll be the happiest person in the church as you escort your new friends to their respective departments, and the next time you sing that old familiar song, "Bring Them In," you will sing it with a new meaning and a new joy. And you'll say it's a great job being God's home missionary and having a part in building the Sunday school of today and the church of tomorrow.

Upon the Housetop

By MITCHELL BRONK

IN BIBLE TIMES the roof was another living room. It was covered with durable cement, and would be reached ordinarily by an outside stairway. Every prudent householder would provide his roof with a railing, against the accident of falling off. But the Jewish law did not leave this provision optional; it expressly enjoined: "When you build a new house, you must make a parapet for your roof, that you may not bring the guilt of blood upon your house, in case anyone should fall from it" (Deut. 22: 8).

Human life is easily a housetop, and withal a dangerous place unless surrounded by protecting guardrails. Falling off—is any human experience commoner than that? We refer to the generic sinfulness of the race as "the fall of man." We allude to the "downfall" of this or that person.

Good habits are one of the guardrails of life. Here is a man who walks daily very near the edge of sin, but you do not worry about him, because you know that his life is well protected by good habits; formed, perhaps, long ago. William James, the psychologist, pointed out that bad habits are really no habits at all; in other words, the person of bad habits has his life all open and exposed, and is forever in danger of falling. The wise parent or teacher knows the awful risk of setting a young life out upon the dizzy roof of the world, if it has not been well protected with good habits.

Good principles are another of life's guardrails: a clear-cut distinction of right and wrong; a preference for the higher rather than the lower; noble ideals and ambitions. Notice how we apply to people the word "unprincipled" —those who have never practically wrought into their being the elements, the principles, of right doing and right living.

Good associations are such a protection. Every Christian recognizes the difficulty of living a solitary Christian life. We have all felt, time and again, the restraining, helpful spirit of Christian fellowship and of a high-minded social environment. In the hour of temptation and weakness it is well that between you and the danger line of sin should intervene the cautioning word and warning hand of your brother.

Above all, there is the spiritual protection of Christ. When we break through the wall of good habit, and forget right principles, and climb over the battlement of good company—when all these other things fail to keep us from falling off—there is the unseen but mighty defense of his keeping. Life a housetop? Yes, but the Christian's life is wonderfully guarded. In this way, too, he is our Saviour.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Making of a Nation: Joshua to David

AIM: To learn through a study of the era from Joshua to David the moral values which make for national stability; to learn from the experiences of early Israel the help that may be had from God, and the part which we, as Christian citizens, should play in the life of our own nation

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission

LESSON 10—SEPTEMBER 3

Saul Rejected

1 Samuel 13, 15, 31

1 Samuel 15: 10-23

10 Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

KEY VERSE: *Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. 15: 23*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The Bible pictures Saul as a failure, the principal reason being his weaknesses of character. A second very important reason was the coolness of Samuel toward him, and the third was the formidable enemy he had to encounter in the Philistine nation which was flourishing at the time (1 Sam. 13: 17 ff.).

History of Philistines

One thing is sure, the Philistines were powerful and resourceful enemies; again and again they come into the story of the Judges. The story of Saul's contact with them opens with the account of his son Jonathan's killing their garrison at Geba, which caused Israel to be "in abomination" with the Philistines (1 Sam. 13: 4). The Philistine army at the time included 30,000 chariots, 6,000 horsemen, and people "as the sand which is on the seashore." The first response of the Israelites to the Philistines was fear. The Israelites sought ambush in caves and rocks (vs. 6). Some of them fled across the Jordan and those who remained with Saul were in terror (vs. 7). The Israelites were reduced to the point of having no swords or spears (vs. 22). History will concede that Saul made some headway in his warfare against his major foe, but he did not succeed completely in putting him down. David came to fame in one of Saul's Philistine campaigns. Goliath of Gath, whom David slew (1 Sam. 17), was one of their leading warriors. Eventually Saul and his sons fell in battle with these same Philistines (1 Sam. 31).

Samuel's Attitude Toward Saul

Knowing in his own heart the real secret of success for God's people, Samuel could not have had much enthusiasm over any man-made panacea like the

clamor for a king. Although parts of the story seem to suggest that Samuel himself took a leading hand in promoting the movement, nevertheless he knew it was a compromise with the world against God, and that it could not succeed unless the new king would allow himself to be used as God's representative. He made his doubts known at the outset, and then continued reminding Saul of them. After Samuel had anointed Saul to be king, he called the people together and repeated in their hearing that "your wickedness is great, which ye have done in the sight of the Lord, in asking you a king" (1 Sam. 12: 17-19). He had the people so wrought up over the idea that they made a strong public confession, admitting that the request for a king was an act of wickedness. The final break between Saul and Samuel occurred at Michmash (1 Sam. 13: 11 ff.). "Thy kingdom shall not continue: the Lord hath sought him a man after his own heart," the prophet said.

Final Break with Samuel

But Saul's main difficulty was a character weakness. He had little control over himself and no fine sense of high purpose. The section leading up to the printed text for today's lesson shows his dual nature very clearly. He continued to be a strong military man but an utterly irresponsible character. He was sent into a campaign against the Amalekites at the special request of Samuel. This was to be an act of human service, a campaign to clear the dangerous robbers from the highway leading down to Egypt. The Amalekites were untamed nomads. Later they became Bedouins.

Saul's strength at the time is suggested by the size of his army. First Samuel 15: 4 mentions 200,000 footmen; this would have been a very large army for so small a nation.

Saul showed good judgment and diplomacy in warning the Kenites to leave before the attack (1 Sam. 15: 6). These will be recalled as friends of the Israelites. The battle was an entire success from a military viewpoint (1 Sam. 15: 8-9), and that was probably the only interest Saul had at the time. From Samuel's viewpoint, however, the battle was lost on the moral front. Both king and people had failed to do as they were ordered.

Samuel Hears from God

God spoke to Samuel after the battle, telling him that Saul no longer carried divine approval. The reason was his persistent disobedience. The king had completely "turned back" from following in God's way (vs. 11). Samuel was faced with a weighty obligation—that of breaking the news to Saul.

When Samuel gave Saul the bad news, the king fortified himself behind a very gracious manner toward the prophet. "Blessed be thou of the Lord," he exclaimed, and gave a glowing report of his military success (vs. 13). When Samuel started a searching inquiry (vs. 14) Saul could explain all. He had not done the work in the Lord's way, but he had a better way of his own, he said in substance (vs. 15).

Sham Worship or Obedience?

Saul ought to have known that his excuse and explanation were the most familiar and empty ones he could have offered. Men have never ceased the old ruse of substituting a sham worship for obedience. Samuel may have been the first person to use the phrase "To obey is better than sacrifice." If so, it caught the ear of other writers as few statements in the Bible have done. The prophet Hosea was one of the earliest to repeat it (Hos. 6: 6). Several of the Psalms use this theme (cf. 50: 8-11; 51: 16-17).

Sin at Its Worst

There is nothing strange or unfamiliar in the spectacle of a king trying to make good his disobedience by outwardly observing some religious ceremony. If Saul had been brave enough to admit his error and turn from it, the final verdict in his case would have been different. But instead, he defended himself in the things he had done. Samuel put the matter in very blunt words (1 Sam. 15: 23). Saul was just as guilty before God as if his sin had been witchcraft or idolatry. The former sin was particularly mentioned as punishable by death (Lev. 20: 27), and the latter was the sin against which the law of God spoke first and most often (Ex. 20: 4-5).

By such a moral standard as Samuel used, King Saul, with all his display of religious interest, was a sinner against God. Because of his "rebellion" and "stubbornness" (self-will), his expressions of devotion to God meant less than nothing. Jesus had the same moral insight in mind when he said that in the day of final reckoning, when some will honestly plead that they have "prophesied" (preached) in his name, he will reply, "I never knew you" (Matt. 7: 23).

Next Quarter

Light from Christ on Life Today

ADULT TEACHER

By Howard K. Williams

■

The Rise and Fall of the Roman Empire, by Gibbon, is a classic in historical literature. It is to be regretted that this title may be applied to many human undertakings. The father builds a business and the son ruins it. A youth begins well and then, resting on his oars, drifts down the river to failure. A Christian launches out nobly but ends ignobly becalmed.

In this series are two lessons about Saul, lessons that might be entitled "The Rise and Fall of Saul." We first see him as a humble and able youth standing head and shoulders above his fellows, not only physically but in the fine quality of his spirit. But his later years were different. Why his downward toboggan? This lesson offers a saving counsel not only to Saul but also to every person, business, and nation, namely, "To obey is better than sacrifice, and to hearken than the fat of rams." The rise of a man or a nation derives from obedience to the laws of personal or national growth; the fall comes because of disobedience to these laws. As Paul puts it, "God is not mocked: for whatsoever a man soweth, that shall he also reap."

Can God Repent?

If God never makes a mistake, how can he be said to have repented? Why should he need to repent? What does this mean? Really it is man's way of viewing God's action. Perhaps, too, it is God's way of helping men to sense the sorrow he feels when they neglect to measure up to his ideal for them. Repentance means, among other things, "a change of mind involving a change of action." But God does not have to change his mind; he is always right. To men, however, he seems to change his mind. For example, if you, riding in a train, see a mountain, that mountain seems continually to change. As a matter of fact the mountain remains the same, but your position relative to it changes, and so makes the mountain seem changeful. So it was with Saul. Simple, humble, early days now were gone, and God seemed different to Saul. In these dark days when Saul repeatedly disobeyed, God seemed greatly changed.

In Genesis 6: 6, we are told that God repented that he had made men, when he saw in what foolishness men indulged themselves. In the time of Moses, God is said to have repented of the evil he had planned for Israel because of their

disobedience (cf. Ex. 32:14; Deut. 32:36; Judg. 2:18; 1 Sam. 15:11, 29, 35; 1 Chron. 21:15, and many other passages). In all these cases it is not God's change of mind, but man's change of position, which makes God's action seem different. The laws of God do not change, but men change, and their changes alter the way in which the laws seem to work.

God wishes well for us all. He is grieved when we do not conform to his will. It is our action that makes him sorrow unto repentance, and not his own action. In this sense only can God be said to repent, as is brought out clearly in 1 Samuel 15:11. God was pained that Saul turned back from following him, and also that Saul refused to obey his commands. This was the sort of sorrow Jesus felt when he saw the multitudes go away. To his disciples he said, "Will ye also go away?" How sad is the good parent when a cherished child is unresponsive to love! So is God, our heavenly father, saddened by unresponsive men.

Let us be sure that God wishes us to love one another as children of one Father. Because men have turned against him, they have turned against one another. Hence this horrible war. Can God be less than very sad? His loving heart still yearns, even as Jesus wept over Jerusalem, saying, "How oft . . . and ye would not." What of you and me? Are we making our heavenly Father sorrowful in that we too have turned back from following him and are not performing his commandments?

"What Meaneth This?"

Samuel's searching question in 1 Samuel 15:14 made Saul squirm; he was under necessity of making black seem white, of giving disobedience the fair countenance of obedience. This Saul did most cleverly. It was understood fully that he was to exterminate the Amalekites. Instead, however, he spared their leader and took as booty much wealth in the form of silver and gold and flocks and herds.

The appearance of Samuel pricked Saul's conscience and put him on the defensive. Being a clever person, he tried to forestall any accusation by asserting his love for the prophet and his loyalty to God's commands (vs. 13). But even as he spoke, the captured sheep were bleating and the oxen were lowing, as if proclaiming the ruler's disobedience. "Why this booty?" asked Samuel. Then came a transparent excuse. In effect, we read: "The people spared the best of the sheep and oxen to sacrifice. It is for a good purpose, a very good purpose!" Thus Saul tried to shift the blame to the people, and to justify the booty on the ground that it was to be sacrificed to God.

Leaving God Behind

"The Lord sent thee on a journey, and said, Go and utterly destroy . . ." (vs. 18). Had Saul simply followed God's directions his life would have ended gloriously. But, alas, he could not handle his success; he came to feel more than equal to his assignments, even feeling that he could proceed without God.

We, too, start on the journey of life without our own choosing. No one chooses to be born. We find ourselves here without our volition. For some reason God has sent us "on a journey." We may make of it a failure or a success. It depends largely upon ourselves: not upon our strength, or our talents, or our resources, but upon whether or not we give ourselves fully to God and his will for us.

We are not responsible for being here, but we are responsible for what we make of this journey of life. We can be like Saul of the Old Testament going from success to failure, or like Paul of the New Testament going from small beginnings to greatness.

Obedience the Better Way

Why is it better to obey God than to offer the blood of beasts on an altar, or better than anything we in our day can offer to him? Simply because we cannot enrich God with material things, inasmuch as everything belongs to him. Suppose I lend something to someone; he cannot enrich me by returning a part of it, but he can please me greatly by using that thing very carefully and by showing genuine appreciation. A child who receives everything he has from his parents cannot enrich the parents by a gift now and then; but if the child tries earnestly to do the will of his parents, then any gift he may bring becomes precious as an offering of love and appreciation. This truth is brought out very clearly in verse 23, where we learn that "rebellion" against God is a sin as great as witchcraft or any sort of idolatry.

There are some people who pride themselves on their goodness: they do not steal, nor murder, nor commit immoralities; yet they disobey God in many ways, such as disregarding the Sabbath, engaging in gossip, and failing to worship him. Disobedience in these things is sin just as murder and theft are sins. The will to obey God is the greatest virtue; the will to disobey God, the greatest sin.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

Just as strong drink goes to a man's head and makes him incapable of functioning normally, so the possession of power often has a tragic influence on human personality. Power in itself is, of course, not harmful; it is harmful only when its possessor misuses it.

The proper use of power is one of the most important factors in the making of a nation. Through improper use of it conditions develop which may ultimately lead to revolution and bloodshed. Its misuse by the Caesars of the Roman Empire, the Bourbons of France, the Hohenzollerns of Germany, and the Czars of Russia brought untold misery and harrowing deaths to millions of people. The same may be said of the dictators whose perverted political policies have thrown our own age into such turmoil and confusion.

Scriptures

Samuel had misgivings concerning the future of his countrymen under a king. It was with obvious reluctance that he acceded to the demand of the people for a monarch. Thus far in Israel's history strong leaders had served the nation, but never one with the power and influence which came to the young king. In addition, their leaders had been careful to maintain the proper regard for Jehovah. Samuel may well have wondered how the tall farmer-warrior would meet the tests which were sure to come his way.

Everything went well for a time, but Saul had several weaknesses which proved to be his undoing. First of all, he revealed that self-will had become a stumbling block in his way. When Samuel failed to meet him at Gilgal within the appointed time, he took upon himself the duties of priest and made a sacrifice to Jehovah which was contrary to Samuel's wish. In the second instance, Saul was inclined to be rash in his orders. At Bethaven he laid a curse upon anyone who should eat food until evening, by which time he expected his enemies to be defeated. Not knowing of his father's curse, Jonathan, his son, ate some honey. Only the love of the people for Jonathan saved him from death. The final weak point in Saul's character is shown in his failure to obey the command to kill all the Amalekites, because of his own self-centered desire

for riches. Samuel forsook him with the announcement that his kingdom would be torn from him and given to another.

From that time on things went from bad to worse, until at last Saul killed himself with his own sword at Mount Gilboa.

Interpretation

Power may be misused in several ways. First, there is the individual who through either wealth or influence is able to bend others to his will and make them the servants of his own selfish ends. Then there are various classes or groups of people who combine against weaker classes or groups to secure objectives favorable to themselves. Finally, there are nations which, through superior force and more powerful leadership, exploit weaker nations, often in a cruel and thoughtless manner.

The problem of using power in a Christlike manner is common to all three —individuals, classes, and nations. The closing moments of Jesus' life with his disciples were broken by an angry dispute as to which of them should be the greatest in the kingdom which they fancied Jesus would establish. He declared quietly that power would be based upon humility and service.

Today our nation is periodically thrown into turmoil by the tensions which have developed through class strife. Labor and capital contend for power. Too often the partisans fail to seek a common basis of agreement because one may have to give up a selfish advantage.

On the international scene, power politics again and again has disrupted the peace of the world. The personal vanity and ambition of a few have caused more bloodshed and heartache than we like to think about. Until the power of nations is controlled by the Christlike standard, the world will go on following its bloody path.

Summary

The strength of our nation is contingent upon youth's acceptance of power as a privilege and responsibility which is to be handled judiciously—not for personal self-interest, but rather for the good of all.

Questions

1. Name several world figures of the past and present who did not misuse the power vested in them.

2. Can capital and labor both be guilty of misusing power?

3. Suggest other instances from political, business, or social life which illustrate the misuse of power.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The story of a maladjusted or split personality is terrible. Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde* is a literary classic on this subject. It shows how the evil in a man's nature can tear down the good, and finally destroy the individual. There are good and evil in everybody, and one of the two ultimately must triumph. In the case of King Saul, as in *Dr. Jekyll and Mr. Hyde*, the evil prevailed. In spite of the good start which Israel's first king made on the throne, he spoiled his chances and forfeited his opportunities.

Of course, our human explanations of Saul's fall are not as revealing as the reason that Samuel gave. We recall that upon Saul's return from the battle with the Amalekites, Samuel questioned him about the "bleating of the sheep . . . and the lowing of the oxen." Saul's only answer was that he had chosen to disobey God. That, indeed, was the beginning of Saul's fall. Samuel knew full well the consequences of the sin of disobedience and exclaimed, "To obey is better than sacrifice. and to hearken than the fat of rams."

Look for a copy of Gamaliel Bradford's book *Damaged Souls.* It contains excellent illustrative materials for the present lesson. Bradford points out that most of the villains of history have been men of great ability and many fine virtues; they became villains because of a single character defect or a few minor weaknesses. Certainly that is true of King Saul; he is one of the "damaged souls" of Bible history.

Had Saul not been elevated to the throne, but lived out his life in obscurity, he might have been a good man. But success did not help him. It can easily go to anyone's head. Your pupils will have seen examples of this fact among their own friends. A boy or girl is elected to some important school or club office, and soon the honor leads to pride and conceit. Sometimes one who has made an athletic team becomes so eager for his team to win that he resorts to "dirty play." Sometimes, in order to secure the approval of schoolmates, one sacrifices principle, cheats on an examination, or helps others to cheat. By referring to the life-experiences of intermediates, you will enable them to see that the story of Saul is more than an Old Testament story; it is a story of life in every age.

Habits of the intermediate boy or girl are not fixed; opinions are not formed; prejudices are not deep-seated; character is not altogether determined. Intermediates can become whatever they want to become. Intermediates are bundles of potentiality—for good or for evil.

It is generally agreed that young people who attend church and Sunday school are less likely to become criminals than those who never attend. But it is not safe to assume that such attendance alone will keep one from going astray. The sad truth is that in our penal institutions today are many who once sat in Sunday school classes and made good starts in life. In order for religion to save a person from sin and failure, it must cause a surrender of self to the will of God and to the love of Christ. In all of your teaching of intermediates, bear in mind that it is not enough for them to come to Sunday school. You must do something after they come.

Truth in Action

What can you do for the members of your class beyond teaching the facts of the lesson? You will have to know your pupils as individuals; know something about their home life, their school life, and their personal problems. Visit your class members and their parents. Talk with them whenever and wherever you meet them through the week. Study them. It is just as important to study your pupils as it is to study the lesson. When you know the members of your class well, you will find out where they need your help.

Intermediates usually make good starts. It is not difficult to get them to begin something. Perhaps at the beginning of this quarter, the members of your class started out to do the things suggested in the "Lesson Laboratory" section of *Intermediate-Senior Class.* Have they continued to use these helps? Check on this point. Show your students that a good start is not enough.

Another truth of this lesson that should be applied to the experience of your pupils is that a lie never helps a bad situation. A pupil cannot improve a bad report card by hiding it. A broken window glass is not replaced by a lie. A misdeed of any kind is not corrected by denying it. On the other hand, a fault confessed, a sin repented of, or a mistake acknowledged, is forgiven by God and is not apt to be held against one by his fellow men.

Correct answers for the true-false test are as follows: (1) True; (2) False; (3) False; (4) False; (5) False; (6) True; (7) False; (8) True; (9) False; (10) False.

LESSON 11 — SEPTEMBER 10

David Anointed King

1 Samuel 16: 1-5, 11-18

1 Samuel 16: 1-5, 11-18

1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

KEY VERSE: *Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The sixteenth and seventeenth chapters of First Samuel illustrate how the historical books of the Bible were written. Writers, led by the Spirit, would gather source materials, consisting of stories already current in oral or written form, and weave them into a history without slavish regard for chronological arrangement, sometimes without changing the wording of the stories, and without trying to force all details of one story to agree with details of another. A reader unacquainted with this literary practice would wonder at finding two dissimilar accounts of David's introduction to Saul. In chapter 17 he was brought before Saul because, David having slain Goliath, Saul wished to make his acquaintance. There need be no question that both stories are true to fact, each supplementing the other just as do the four parallel accounts of the life of Jesus in the four Gospels. God has taken care to retain the authentic original in his Word.

Each of the references cited above is part of a main source from which stories are drawn. Anyone interested in pursuing the study of these source materials will find it highly profitable. An ample bibliography is available.

Story of David

The life of David as given in First and Second Samuel is romantic in the extreme. Born about 1040 B.C., in or near Bethlehem, he became a shepherd at an early age. Long days and nights in solitude gave him opportunity to develop the soul of a poet and great skill on the harp (lyre, Arabian *kissar*). It made him expert with the sling (Judg. 20: 16; 1 Chron. 12: 2), and gave him the imagination we see revealed in such psalms as the Twenty-third.

Samuel secretly anointed him king to succeed Saul while the latter was still reigning. Afterward, David's musical ability and his military prowess brought him to Saul's attention and he became the king's armor-bearer and his entertainer at court. He became very popular, thus arousing the jealousy of Saul, who sought David's life. David, in turn, gathered a band of like-minded spirits about himself, becoming a virtual outlaw in the kingdom. He spent years trying to keep out of Saul's way. Even when opportunity afforded itself he refused to kill the king. After Saul died in battle at Mt. Gilboa, David became king.

He had wars with Ammon (2 Sam. 10: 1-5) and Syria (2 Sam. 10: 6-19), and also with Moab and Edom. The Hebrew nation became the strongest of the small nations between the Euphrates and Egypt, receiving tribute from a number of neighboring kings. However, clouds appeared on the horizon in David's later years. Absalom's rebellion (2 Sam. 13: 30), which occurred less than ten years before David's death, looked serious for a time. David designated his son Solomon to be his successor, and died (971 B.C.) at the age of seventy.

Samuel's Sorrow

Saul's failure to measure up to the great opportunity set before him was a blow to Samuel. The prophet mourned for Saul (1 Sam. 15: 35). We have no record of the length of this period of mourning, nor in what manner Samuel showed his sorrow. He probably had to be somewhat discrete and not make his attitude too obvious to the king. Although he came to see Saul no more, nevertheless the king would have ways of knowing what Samuel was doing. To talk too much would have been considered treasonable.

In the opening verse of the printed text of today's lesson, the Lord advised Samuel to stop crying and take measures to correct the fatal weakness that early had shown up in the monarchy. The prophet was told to take oil and anoint a new king. The king was to come from

the family of Jesse the Bethlehemite. Anyone who knew the situation would say that the shift from the family of Kish to that of Jesse was a wise one.

Samuel's Dangerous Position

Here we find Samuel in the midst of a political contest, a typical situation for a prophet. Amos, Isaiah, Jeremiah, Elijah, and Elisha also illustrate the prophets' practice of figuring in the politics of their times. In the case of Samuel, it was the prophet who led in the movement that shifted from one ruling house to another. (Cf. 1 Kings 19: 15-16.) King Saul was not the man to allow a prophet (preacher) to interfere too much with affairs of state. After the withering reprimand he had received from Samuel following the battle with the Amalekites (1 Sam. 15), and now that he had had time to let his wrath grow hot, Saul was probably angry because he was frightened. To tell an Oriental king that he had been "rejected," and that his royal line had ended (vs. 28), would plot his death after the two had had their recent encounter (1 Sam. 16: 2), and how much more if he were caught in the very act of anointing the new king?

Samuel was not the only one who could have seen danger and death in doing what God had requested. Saul would have exterminated the whole family of Jesse had he known what was going on. Thus, God guided Samuel, as he had in times past. Samuel went to Jesse's house to offer a sacrifice. Doubtless, it was to be a sacrifice followed by a feast to which all the notables of the community were bidden. The presence of the prophet would make it a particularly grand occasion. Yet there would be nothing about the program to arouse the suspicion of the king.

Fear in Religion

No preliminary announcement of the event was made. When the elders saw Samuel coming, they "trembled." If his errand was not "peaceable" it might result in no little trouble. We must recall that in Samuel's time, fear had not ceased to be a dominant motive in religion, even among worshipers of God. The "man of God" was still looked upon by many as one of whom to be afraid.

David as a Boy

The second section of the lesson (1 Sam. 16: 11-18) gives us two pictures of the future king in his boyhood and youth. We have no way of knowing the age of David at the time, but it is certain that he was so young that his father did not even consider it necessary to bring him into the feast and sacrifice. The fact that the lad was "ruddy" (red-haired) would have meant much to a Hebrew historian. It was the color especially admired in the East where men are usually dark haired and of a sallow skin. His features were evidently well proportioned and from all we know of him in later years he had the clear marks of high intelligence. He was "goodly to look to," an old English way of saying "fine looking." His work as a shepherd doubtless meant that he was rugged and carried himself well.

As a Young Man

The second picture (1 Sam. 16: 14 ff.) shows him at a somewhat later date, this time as a young man. The fact that "the Spirit of the Lord came upon David" at the time of his anointing may be taken as the key to his magnetic presence in youth. When Saul was seized with fits of melancholy, bordering on insanity, the Jews called the king's illness by the name "bad air," which was their way of saying he had an evil spirit.

Therefore, his counselors suggested that he contact David, who by this time had achieved renown for his ability in music. The description of David in young manhood is in three parts, fitting closely into the description given of his childhood appearance. He was every inch a hero. The description is complete. He was (1) a good musician, (2) a warrior of unusual power, (3) "prudent in matters" (Moffatt says, "quick-witted"), (4) a comely person, or as J. M. Powis Smith translates it "a distinguished looking man," and (5) the Lord was with him. David had the making of the national hero into which he developed.

He became Saul's armor-bearer, a position open only to a tried soldier. At first Saul loved him greatly (1 Sam. 16: 21). The rest of the story of Saul would have been quite different but for one fact, jealousy. The king's mind became poisoned with fear and hatred as he heard people singing David's praise. Saul is not the only promising leader known to have become petty and irresponsible when the fever of jealousy burned in him. He would have been a truly great man had he been generous enough to glory in David's success. Benedict Arnold is the closest parallel we have in American history. Like Saul, he was a man of rare genius; like Saul he gave promise of true greatness, and was at one time considered great; like Saul he died of the slow poison of jealousy and bitterness. History forgets the greatness of such men, but remembers their pettiness and failure.

ADULT TEACHER

By Howard K. Williams

■

There are some especially great chapters in the Bible, and 1 Samuel 16 is one of them. Read it through carefully. Behold the picture it presents.

Samuel Mourns

Samuel was getting old and he had placed great hope in Saul. True, he had not wished Israel to have a king as the other nations had; but when the people insisted, it seemed to him that Saul was the answer to prayer, and a truly good man for king. Samuel followed the career of Saul with loving interest. But he saw him departing, little by little, from high promise until he had utterly failed. There Samuel sat by the dying embers of his hope, mourning for his rejected king; his disappointment was bitter. And many of us have felt like Samuel when we have watched with interest someone who set out with high purposes and then gradually drifted down to the common level of those about him.

And shall it be that our Lord mourns over us as Samuel did over Saul? We made high vows in those first days after we accepted him. Have we drifted away until, like Saul, we, too, are rejected?

God's Work Goes On

The loss and failure are ours when we reject God's plan for us. Saul might have shared in great triumphs for Israel had he obeyed. When he refused, God chose another to take his place. God's plan must succeed. It is not for us to say whether or not God's plan will succeed. It is for us to say whether or not we shall share in the final victory.

God Chooses a New King

Here is one of the dramatic stories of the Old Testament. At the command of God, Samuel went to Bethlehem, to the house of Jesse, where his seven sons came before Samuel for inspection. The first one was a man of Saul's type, physically large and commanding in appearance. One would think that Samuel had learned a lesson as to mere appearance, but evidently he had not. When he looked on the big man, Eliab, he said to himself, "Surely the Lord's anointed is before me." Then God spoke to him and in that sentence gave utterance to one of the most searching words of Scripture. See verse 7, in which God told Samuel not to be carried away by appearances, but rather to consider that it is the heart of man that is the one essential.

Of necessity we judge largely by appearance. We cannot see the heart, nor know the motives, but God sees and knows. Note the same truth in the incident of the widow and her gift. To all appearances her gift would be considered very small in comparison with that of the rich men who offered their gifts that day. To God the value of a gift lies not in its market price, but rather in the heart of the giver.

Thus outward show in religion is often mistaken for the important thing. When Naaman applied to Elisha for cleansing he was disappointed that the prophet did not come forth dramatically, strike a pose and loudly command the disease to depart.

One of the most impressive weddings I ever conducted was at the close of a church service, just before the benediction. The young man and young woman came from the audience (by prearrangement) without any attendants and quietly pledged their love to each other. People speak of this wedding to this day. There was no display, no wedding march, no formality, but just the quiet wedding of two hearts into one in the presence of God and the people.

What makes a wedding? Is it the parade? Is it the proper positions of bride and groom, or the bridal garb, or really is it the blending of hearts in love?

Too often in Christianity man judges by externals. But God sees the heart. There need be no show in real religion. The spirit—not ritual—is the important matter.

David Is Chosen

Think what the name "David" recalls to your mind! The youngest son, out on the hillsides keeping the family flock, had not been given a thought. Who was he among so many sons when it came to choosing a king! That is the way it looked to the family, and probably so would it have looked to us. David was a quiet, contemplative lad, given to playing the flute and to writing bits of verse. But often "the thoughts of youth are long, long thoughts." What did David dream about in those unending, lazy hours he spent on the hillside while the sheep grazed?

But on this day his dreams were interrupted by the summons to come home. He hastened from the hills, followed by his flock. Now the sun had given his complexion a healthy glow. Indeed, he looked beautiful, with all the beauty of radiant youth, as he came into the presence of the prophet. Then Samuel, at the command of the Lord, promptly anointed him in the midst of his brethren.

To be sure, we cannot all be kings of Israel, but we can all be kings in the domain of right conduct and of loyal service to God. How glad Jesse must have been that day, because he had insisted on training in godliness for his children! He was not a delinquent parent, else he would not have had so good a family. A large share in David's successes must be attributed to his parents, even as we, in a later generation attribute our successes.

David and Saul

Life is filled with contrasts, light and shadow, joy and sorrow, success and failure. While David rejoiced in a newly found fullness of the spirit of the Lord, Saul was experiencing a nauseating emptiness of the spirit of God and at the same time the torment of the presence of an evil spirit. It need not have been so, for God's spirit is sufficient for all.

One of the tragedies of life is that we are continually fighting to take things from others, whereas there is enough of the essentials of life for everybody. One beautiful moonlit night I stood by the rail of a vessel looking out over the ocean. The shaft of light from the moon came to me as though I were the only person on the ocean, as if the shaft of light were meant for me alone. Others on other vessels were having that very experience, and yet no one of us deprived another, and each enjoyed the moonlight to the full. So with God's blessings. There is enough for all and with abundance left over.

The sad fact is that many of us, like Saul, gradually close the door of the heart until God's light is shut out and only the darkness remains; and then, as John says, "How great is that darkness!"

It came to pass that Saul grew worse and worse until he was in need of music to soothe his soul. Truly, music may palliate but it cannot cure. No music on earth can bring peace to the evil soul. Beginning with verse 16 is the story of how music caused Saul and David to meet—the one in a descending glory like the setting sun, the other facing the rising sun of a great day for the people. God calls us each to ascending glory that grows unto the perfect day. There is no need for any person, no matter what his experience or his age, to sink into darkness. The glory of Christianity is its eternal unfolding to larger, finer vistas, to ever-broadening horizons, as we ascend life's mountain "until the day break, and the shadows flee away" (Song of Sol. 4: 6).

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

"He's a neat dresser," said one fraternity man. "He has smooth manners," said another. "He's a good football player," announced the third man. "He seems to have plenty of money," stated another. Thus went the appraisals of those who were attempting to estimate the character and ability of a young freshman who was considered eligible for pledging to the fraternity. In a similar fashion do we try to form an opinion of those who come within the circle of our acquaintance.

Although neatness, mannerliness, physical ability, and financial security may be desirable, they are not the most important standards by which we may estimate the worth and importance of another.

Scripture

When Samuel had discovered Saul's inability to fulfill the responsibilities of the kingship, he was led to seek a young man who would be acceptable for this high office. His quest led him to the home of Jesse, a farmer who lived near Bethlehem.

One by one Jesse's sons appeared before Samuel. When seven of the fine young men had passed by and the priest had not signified a preference for any of them, the eighth and youngest son was called. When he appeared, Samuel felt certain that he was God's choice, and so he anointed the young man David as the future king of Israel.

When Eliab, the first of the sons of Jesse appeared, Samuel thought that because of his fine appearance he was surely the one to be chosen. The divine voice, however, cautioned him: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance" (1 Sam. 16: 7).

Interpretation

Both the selection of the freshman pledge and the choice of David as king involved the recognition of certain standards of judgment. Now, a standard is an established or authorized "rule, model or value." Some standards remain the same for centuries, while others change.

Deliberative assemblies, such as the United States Senate, follow certain rules in the conduct of business and in the discussion of legislation in order to

insure order and fairness. These rules change but little in the course of many years. In normal times automobile manufacturers bring out yearly models which are standard in construction and performance.

Moral standards or character values are sometimes regarded as more difficult to formulate. Standards of right and wrong vary, not only between primitive and more civilized peoples, but often between individuals who outwardly are members of the same social group. Consider the differences in attitude among people of your own community and church membership toward the liquor traffic, petty or big-time gambling, sex relations, class exclusiveness, race prejudice, and personal honesty. The sad fact remains that many will profess high standards of moral conduct, but boldly disregard them when they conflict with personal desires.

How does one discover what standards God expects us to follow? First, one must look to the laws which society, through trial and error, has developed during many generations. These serve to unite men in the bonds of government. Second, there are the utterances and examples of the great spiritual leaders of every age who have had clear insight into the will of God. Third, there is the voice of individual conscience which, when properly sensitized, can serve as a trustworthy guide.

Asked what was the most important standard by which one was expected to live, Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 37-38).

Summary

The standards by which we judge people are often superficial because they are based solely upon personal appearance, physical vigor, wealth, or sociability—snap judgments. God's appraisal is based upon the true, inner worth of a man — his character and his potentialities.

Questions

1. Discuss the old saying, "Clothes make the man." How true is it?

2. Can a man live within the law and yet be guilty of violating the standards of God?

3. Discuss the question, "Does the end justify the means?" in the matter of raising funds for church or community organizations and charities through games of chance.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

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Plan for Class Session

The three final lessons of this quarter deal with David, one of the great characters of the ages. He was a musician, a poet, a statesman, and a military genius. Whereas Saul had failed to establish the kingdom of Israel and found a dynasty to rule that kingdom, David succeeded gloriously. This week, we must direct most of our attention to the boyhood of David, in which our intermediate classes will be especially interested and from which they may learn a great deal. In preparing to teach the lesson, however, learn all that you can about his whole life, so that you may be able to indicate how later events grew out of his childhood. David is a splendid illustration of what Longfellow meant when he said, "The thoughts of youth are long, long thoughts."

In order to get across to the pupils the importance of these lessons, contrast Saul and David in as much detail as possible. Probably you will want to use the blackboard to list these contrasts. Here are a few that should not be overlooked:

(1) Saul was chosen in young manhood; David, in childhood. This comparison may be used to teach that the earlier in life one surrenders himself to the divine purpose, the better.

(2) Saul seems to have been chosen principally for his kingly appearance; David was chosen for his kingly qualities of character. From this fact comes the lesson that although the body is important, it is less important than the spirit of man.

(3) Saul was inducted into office almost immediately; David waited for years to ascend the throne. Long preparation for important positions helps to assure success in them.

(4) Saul's religious experience was highly emotional; David's experience combined emotion with his abiding purpose to know and do the will of God. Of course, you should draw the conclusion that religious emotion must be expressed in worthy conduct that is pleasing to God.

(5) Saul devoted himself to practical matters of the kingdom; David enriched his life with music, poetry, and the study of nature. We should note that appreciation of beauty and devotion to truth and goodness in every area of life add to the stature of man.

(6) Saul's life took a downward curve; he was never better than when he first became king. David's life moved upward from the day he was first anointed as heir to the throne. In other words, one must never become satisfied with his own achievements or his own goodness, but try always for a higher goal.

(7) Saul thought primarily of what being king could do for him; David thought more of how being king would enable him to serve his people and his God. Here we may point out that honors which come to us should make us more humble and eager to serve; high positions in life increase one's obligation to others.

(8) Saul insisted upon having his own way; David sought to walk in God's way. This lesson is self-evident.

(9) When Saul sinned against God, his conscience troubled him and he brooded over his failure; when David sinned against God, he purged his conscience by confessing to God and subsequently rejoicing in God's loving forgiveness. No more important truth can be taught than the truth that repentance is better than remorse.

Doubtless, you will be able to add to this list other contrasts between the two men. Give the pupils a chance to suggest those which occur to them. By following this line of thought, the lesson will almost teach itself.

Truth in Action

Socrates taught the Athenian youth that a good motto for life is "Know thyself." Certainly it is good advice to suggest to young people that they undertake to know themselves as they are, to look at themselves objectively, to face the truth about themselves. In studying any character of literature or history, one has an excellent opportunity to learn more about himself. Let the pupils, therefore, ask themselves as they think about Saul and David, "Which of the two am I most like?" "What qualities of Saul do I find in myself?" "What qualities of David do I have?" "How can I develop myself as David did, rather than deteriorate as did Saul?"

Modern psychologists would probably classify Saul as an *introvert*, David as an *extrovert*. At any rate, Saul's life turned toward self; David's turned toward God and others. Had Saul confessed his faults, acknowledged his sins, and repented of his wrongdoing, he might have become a great man and a successful king. David sinned as grievously as did Saul. But he repented of his sins and found that God is always willing to give man another chance.

LESSON 12 — SEPTEMBER 17

The Kingdom Strongly Established

2 Samuel 1—5

2 Samuel 2: 4-7; 5: 1-10

2: 4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

5: 1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great, and the LORD God of hosts was with him.

KEY VERSE: *They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.—Ps. 125: 1*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The lifeless body of God's anointed lay all night where he had fallen in Mt. Gilboa—a suicide. At his side lay his armor-bearer with his own sword thrust through his body. There were also Saul's three sons, including the affable Jonathan, and about them were strewn the bodies of officers and men who had gone down fighting against the Philistines. All except the king himself were innocent victims of an irresponsible leader's failure to keep faith with God. (Cf. 1 Sam. 31: 1 ff.)

When the reserve troops waiting across the valley and on the other side of the Jordan saw what had happened, they "forsook the cities" and fled. It was a disastrous defeat for Israel. The cities they formerly occupied were now deserted to the Philistines.

If you had asked any Philistine what it meant, he would have said at once that his own idols had made full proof of their superior ability over the God of Israel. And so the Philistines wished to celebrate this superiority in a fitting manner: they cut off Saul's head, stripped off his armor, and sent runners into the land of the Philistines "to publish it in the house of their idols" (1 Sam. 31: 9). In order to make their meaning doubly clear, they put Saul's armor in the house of Ashtaroth, and they fastened his torn and grimy body to the wall of Bethshan. The dismembered head of the great king was left suspended in the temple of Dagon, where the Philistines looked upon it with morbid curiosity, and did not forget to praise their god for his power over Israel's God.

Jabesh Remembers

"Valiant men" of Jabesh-gilead added a dash of beauty to this dark picture. They came to Bethshan, and, risking their lives, took the bodies of Saul and his sons from the wall, carried them back home, cremated them, solemnly buried their ashes under a tree, and then fasted seven days. This touching act of honor was in grateful memory of the time, years earlier, when Saul rescued them from Nahash the Ammonite (1 Sam. 11).

News of Saul's death found David taking a brief respite after "the slaughter of the Amalekites." The messenger came presuming that the spirit of revenge motivates all men, particularly those who have been mistreated and hounded as David had been. But this informant did not know David in the greatness of his character. For there was no reward; rather there were deep mourning and fasting, and in the end the amazed messenger was put to death for the part he "confessed" in the king's death. (Cf. 2 Sam. 1: 1-16.) Mourning continued in David's camp as he wrote a beautiful elegy to Saul and Jonathan. Nothing but love and respect was in David's heart. "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided" (2 Sam. 1: 23).

Awaiting God's Orders

Although David knew that Saul's death gave him a clear highway to the throne, he was not inclined to rush in and seize his prize. First he "enquired of the Lord" (2 Sam. 2: 1). The Lord told him to go to Hebron, which was a reasonable thing to do in view of the fact that the idyllic city had been the center of government in the southern part of the kingdom. The forty-mile procession from Ziklag, where the news of the king's death found him, to Hebron, where David was to take over the kingdom, must have been an impressive one. For years he had been forced into the role of an outlaw chieftain. He had an army of fanatically loyal men under his command. There were a great retinue of servants and much baggage. David brought with him his "two wives" (2 Sam. 2: 2).

The Second Anointing

In Hebron the men of Judah anointed him to be their king. He had been previously anointed by Samuel (1 Sam. 16: 13). This second anointing was the civil confirmation of what had been up to that time a religious setting-apart.

After his anointing, his first official act was to commend the people of Jabesh-gilead for their considerate regard for Saul and his sons. And as he spoke kind words to them he certainly did not fail to remind them that he was now to be king in Saul's stead.

This shift in the ruling house could not be accomplished without bloodshed. There were intrigue and "long war between the house of Saul and the house of David" (2 Sam. 3: 1), in which David won as he "waxed stronger and stronger." Finally, Joab killed Abner (2 Sam. 3: 27); for no army can have two heads. David washed his hands of the murder (2 Sam. 3: 29), and to show his approval put a curse on Joab. This attitude put David in a favorable position with the people. In fact, "whatsoever the king did pleased all the people" (vs. 36). He showed his magnanimous spirit further in protecting the family of Saul (2 Sam. 4). Having strengthened himself on every hand and having been accepted formally as king in north and south, he set his face toward Jerusalem to make that city his future capital.

The Capture of Jerusalem

In its effect upon the history of the Jewish people no event was of more importance than David's capture of Jerusalem from the Jebusites.

It may be assumed that David was already well acquainted in Jerusalem, for he had spent his childhood and youth only ten miles to the south of that city. He was thirty when he became king (2 Sam. 5: 4), and probably until his early twenties had lived near Bethlehem. In view of his method of attack against the city it is clear that he had acquainted himself very intimately with the great underground passages through which the waters of the Gihon spring were conducted.

David showed something of his future intention as king when he cleared out this ancient pocket of Jebusite resistance before attempting to go farther. He was the first man in Hebrew history seriously to undertake to make all of Palestine a Hebrew dominion. All of his predecessors had by-passed Jerusalem. David conquered it. He had the courage to undertake what others thought impossible. Furthermore, he had the marks of a military genius.

His Plan of Attack

David's strategy against Jerusalem was very clever. He called for volunteers who would be willing to get up "to the gutter [*water course*]" (2 Sam. 5: 8). Joab was first to perform the feat and was made "chief and captain" in reward for the achievement (1 Chron. 11: 6).

Through Underground Tunnels

"Gutters" were underground tunnels through which the city's water supply flowed. According to some histories, David was asking his men to enter one of these tunnels from outside the wall and follow it to the surface. The proposal was extremely bold, when we consider that over a part of the course the water left only a four-inch breathing space at the top. But David's men entered upon this amazing venture and succeeded. David took up his abode in "the fort" (the citadel of Zion), which he called "The City of David" (2 Sam. 5: 9), and continued building operations during his entire reign.

He Waxed Greater

David was unique in a number of respects. He rose to sovereign power without any formal sanction except that of a prophet who represented God. There was not the least indication on his part of trying to force himself onto the throne. Although the reigning king tried to prevent his accession and had him fleeing for his life during considerable periods, nevertheless David showed no animosity, refusing to take the life of Saul when the opportunity presented itself (1 Sam. 26: 7). When finally Saul was slain, David demanded execution of the man who confessed he had been responsible for the king's death (2 Sam. 1: 15).

David had no hereditary claim whatever and he entered into no conspiracy nor waged any war to gain the throne. Yet he grew in power prior to his coronation and after. He was not the product of a revolution nor of any other political move. Through his period of preparation he showed every confidence that he would be king to succeed Saul, yet he took no steps to hasten the end of Saul's reign.

Unlike Saul, David entered fully into God's plan. In every manner, he honestly tried to do God's will. God had picked him out as "a man after his own heart" (1 Sam 13: 14); and although David finished his career with some reprehensible deeds to his discredit, still his name continued to live as one on whom God had been able to depend.

ADULT TEACHER

By Howard K. Williams

■

David had been anointed by Samuel to be king. However, many experiences were to intervene before David actually was crowned king. If you will read from the sixteenth chapter of First Samuel to the present lesson, you will note the gradual decadence of Saul and the ascending popularity of David.

In this portion of Scripture you have the strange duel between David and Goliath, a great and inspiring story (1 Sam. 17); the beginning of the friendship between David and Jonathan; the popularity of David expressed in the song of the women, "Saul hath slain his thousands, and David his ten thousands"; the jealousy of Saul and the magnanimity of David; the death of Samuel, Jonathan, and Saul (1 Sam. 18-31). Then came to David the news of Saul's death; David was crowned King of Judah, the southern tribe; and finally the feud between the families of Saul and of David is told in full (2 Sam. 1-4).

This brings us to the passage to be studied today. This portion can be more effectively taught if we tell the story as outlined above. At least half of the time for the lesson should be spent on this introduction. Such a preparation will clarify the present lesson.

David Knew God

The words of 2 Samuel 2: 6 introduce us to an admirable trait in David's character. Tidings had come that Saul's body had been found and that the men of Jabesh-gilead had buried it. For a person's body to go unburied was considered sacrilege. It was therefore a most noble act to bury a dead body, and also the natural thing to do. However, in time of war these men of Gilead might have passed by and allowed Saul's body to lie exposed. Or, on the other hand, David might have permitted this respectful act of the men of Jabesh-gilead to go unnoticed. Three things emerge from this incident which it would be well for us to practice.

First, David recognized the consideration they had paid to Saul, even though Saul had been his enemy. He was too generous to hold a grudge and too great to be ungrateful for a noble deed done by others.

All around us there are those who are doing fine things for others; who are giving of their time and of themselves to perform little kindnesses. It does not hurt us and it does help them to tell them about it, to recognize their

kindness. What an amount of good a few words of approval can do! Many are they who, thinking their lives do not count, are given heart by a little praise. The men of Jabesh-gilead were delighted by David's words of commendation and began to be drawn to this new king whom Saul had hated.

Let us warm our own hearts by warming the hearts of others with recognition for good and helpful effort. Have praise for the minister, the choir leader, the singers, the superintendents, the teachers, the elderly lady who comes regularly and tries to do her bit. And do not forget the children and youth; they, too, will profit by a word of praise.

Second, David prayed for these men of Jabesh-gilead that God's kindness might be showered upon them for their thoughtful act. The mystery of intercessory prayer still remains, but it is sufficient to know that Jesus prayed for others, and urged us to pray for others. How it would change our own natures, if every time we saw someone do a thoughtful deed, we would thank God for the person who did it and pray God's blessing on that person!

Third, David promised to requite their act and show them by deed that he appreciated them. How can a person repay another for a kind act? Money cannot do it. One cannot buy kindness. The only way is to do good, in turn, to others and thus pass the kindness along. When I find a person in an automobile which needs a push to get it going, I think of those who have given me a lift. One day a doctor friend of mine pushed my car over twenty miles. It softens one's heart toward those who do such kindnesses, just to do similar kindnesses to others. This is one of the great elements in the success of a church or a nation. It aided greatly in increasing David's power. A noble act appreciated stimulates us to noble acts.

David Bids for Valiant Men

These men of Jabesh-gilead had been faithful to Saul even after his death; but now a new regime had begun. It would not help Saul for them to continue their enmity toward David, and David frankly asked for their allegiance. In effect David said, "Your Saul is dead. and I have been anointed king. Won't you be strong and valiant for me, as you were for Saul?"

Here is a lesson we need, namely, to be valiant toward the living issues and the living leaders in the cause of right. Some people spend too much time lamenting their losses. They carry flowers to some grave and weep, when they might better show love for their dead by being faithful to the living. There are those in churches who lament the loss of their former minister by criticizing his successor; they would honor his memory better by being valiant and strong in loyalty to the new leadership. Nations and societies and individuals can be strongly established only as there is faithfulness in the living present. We should remember Paul's words: "forgetting the things that are behind, I press on. . . ."

David Took the Stronghold of Zion

So Jerusalem comes into the picture. It is an interesting story. Look up "Jerusalem" in your Bible dictionary. It was called "Salem" in the days of Melchizedek (Gen. 14: 18). It was at the dome of the rock which later was called Mount Zion, where Abraham raised his knife to sacrifice his only son Isaac on the altar to Jehovah. Later one temple after another was built over this rock, and today the graceful Mosque of Omar is on the temple site, the old foundation of Jerusalem.

David had reigned seven and a half years in Hebron. During the rest of the forty years of his reign, Jerusalem was his capital.

David Went On, Growing Great

Life is not a single battle but a long warfare. Because we win a battle, we must not think we have won the war. And because we have lost a battle, we must not think we have lost the war. Saul's downfall began when, having won a battle, he thought he had won the war. David's victory came because, having won a battle, he kept on growing and conquering, waxing "greater and greater."

The only successful life is the growing life. Even Jesus "increased." What a tragedy for a child to stop growing, physically, mentally, or spiritually! We take growth physically and mentally for granted; but we seem satisfied to have old infants in spiritual things; that is, people who may have been converted at fifteen, but who at seventy have no more grace than they had when they entered the church, if indeed they have as much.

More important to me than David's growth is that I capture my Mount Zion and make the Temple of God my capital, and that I grow more kingly year by year. The reason for David's growth is given: "God was with him." There can be no real growth without him. Who by taking thought can add one cubit to his stature? Growth is indeed of God; yet we must fit ourselves into God's plan, that he may cause us ever to grow in grace.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

In an engineering laboratory a small pillar of concrete was placed in a machine which applied more and more pressure until the concrete was crumbled in pieces. The object of the experiment was to test the strength of materials in the concrete. On a national scale, nations are constantly under pressure from many sources.

One can analyze and record with great accuracy the pounds per square inch which the testing machine placed upon the concrete pillar, but it is not an easy task to recognize the pressures which history places upon the nation. We are so much a part of the changing scene that we do not have a sufficient perspective. Also, we are unable to realize how our own individual actions weaken or strengthen the structure of government.

Scripture

Saul's leadership had gradually deteriorated and the nation was suffering from it. The young harpist and singer who became Saul's armor-bearer soon proved himself to be an able warrior, and through his prowess aroused the admiration of the people. The king's jealousy soon flared into an open hatred for David. His life no longer safe, David fled the court and sought refuge elsewhere.

David, however, was no timid fugitive. His time was well spent in gathering about him a strong following and in developing a ready strategy for meeting the king's messengers of death. Finally, when Saul had been defeated and had killed himself, David was called to assume the duties of the kingship for which he had previously been anointed by Samuel.

David's aggressive leadership soon made itself felt, and the struggling kingdom entered upon a new era of growth, security, and prosperity. The accounts of this period reveal stern and often cruel deeds. David was, of course, a man of his times and must be judged in accordance with the standards which prevailed then. History accords him a place of high honor as a leader and man of God.

Interpretation

America, like Israel, cannot rise above the quality of its leaders. If people are

willing to content themselves with inferior leaders, they have no one to blame but themselves for electing such leaders to office. Public office is a public trust, and the ebb and flow of crisis and calm in national affairs soon reveal the man who is true to his trust.

In attempting to build a strong nation, however, a leader is doomed to failure if his followers are lacking in moral power and wisdom. To what extent the present world conflict is due to this very thing has not yet had the full publicity it deserves.

The quality of our patriotism rests upon the moral character of the millions of men, women, and children who make up the population of this great commonwealth. Long ago the writer of Proverbs observed, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14: 34). We have grown so accustomed to talking about national and international sins that we have neglected to apply the proverb to our individual characters. It is easy to talk about virtue and morality at long range, but it is hard to apply them to ourselves. It is nevertheless true that the strength of our nation depends upon the sense of responsibility which each individual has for the creation of an upright life.

Modern man has increased his knowledge of the world in which he lives, but he knows little about himself. He can measure the distance to the stars, calculate the heat of the sun, perform miracles of surgery, build towering skyscrapers, and span the heavens in his machines, but he has not yet learned how to co-operate with others of his kind. Only by learning the meaning of the word "others" can our nation be made strong and the world find a sure basis of peace.

Summary

A nation's strength does not rest in its material achievements, its standing armies and mighty navies, the fertility of its soil, the richness of its natural resources. Leaders and citizens with a sensitiveness to the will of God and with high moral purposes make the nation strong and influential.

Questions

1. Make a list of world figures, both past and present, who may be classed as strong leaders. Name also several weak leaders.

2. Name several traits which you think are characteristic of good citizens. How can these traits be developed? Can everyone develop them?

3. How can an individual weaken his nation? How can he make it strong?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Last week we talked to our classes about the differences between Saul and David. This week, let us talk about how those differences affected, not only the two men as individuals, but also the nation over which they were chosen to rule. A nation can be no better than its leaders and its people. It is what they make it. In criticizing our own nation, we are really criticizing ourselves. All of us share in the responsibility for what it is.

His good qualities enabled Saul to make a good beginning in national affairs. The people were about to be united under his leadership. But when he failed, the nation began to fail. When Saul died, Israel was almost as badly divided and disorganized as before he ascended the throne. Then came David, a different sort of man, during whose reign Israel became a united nation. Gradually David transformed the disorganized tribes into a unified people. He developed national traditions and a national culture. It was David's character which made possible these achievements.

Success is not an individual affair. No individual is more successful than the group to which he belongs, but every individual contributes to the success of his group. In football, no player is more successful than his team. He wins or loses as his team wins or loses. Nor is a team stronger than the players who constitute it. So it is with a nation. The nation is no greater and no better than its citizens. Saul subtracted from that of Israel; David added to it.

In ancient times, the success or failure of a nation depended more upon its leader and less upon the masses of the people than now. That situation remained so long as nations were ruled by a monarch or by a few leaders. When democracy developed, the place of oligarchs in the operation of the nation decreased. Do not conclude, however, that in our time we have no need of good leaders or that those who hold high positions do not exert great influence. We are simply saying that since the people now choose their leaders they can have the kind they want.

A democracy cannot succeed unless its people are worthy of success. And how can they be worthy of success? Only by developing within themselves, as David did, those qualities of character which are pleasing to God. In a monarchy, a king who loves and serves God can build a great nation. In a democracy, the people themselves must love and serve God.

Truth in Action

How does this discussion concern intermediates? They are not old enough to vote or to hold office. How can they have anything to do with the national life? Must they not wait until they are older to become good citizens and make their contribution to America's history? Indeed not!

If we have learned nothing else from this study of Saul and David, we should have learned that the qualities which make for success or failure in life are developed in youth. The differences between Saul and David did not arise when they ascended the throne of Israel. They were made evident then, but had really developed in childhood and youth. As Wordsworth once put it, "The child is father of the man."

Some people think that modern psychologists overemphasize the extent to which adult failures are rooted in childhood experience. Nevertheless, the primary patterns of conduct are fixed in youth, the principal habits of life are formed in youth, attitudes are set in youth, and childhood and youth experiences account for many things which appear in the mature man or woman. How well this truth is illustrated in the life of David! In fact, David could not have become a great national figure without the earlier experiences which enriched his life and strengthened his heart. His character, indeed, was shaped by every circumstance.

Surely the intermediate is not too young to acquire the qualities which make for great American citizenship. In fact, if the qualities have not been acquired by this time, only constant and understanding attention will help mould the characters. Even though your pupils have gone far in determining what they shall be, you still have a chance with them—perhaps the last chance the church, the Sunday school, or the Christian faith will ever have with them. If they are not won now for Christ, the likelihood of their ever being won is poor. Not only does the future of the individual pupil hang in the balance; the future of America is at stake.

The missing words to be supplied in the test are: (1) Jonathan; (2) God's; (3) Judah, Israel; (4) prepared; (5) loyal; (6) Jabesh-gilead; (7) dividends. kindness; (8) Jerusalem, Jebusites; (9) blind, crippled; (10) obstacles.

LESSON 13 — SEPTEMBER 24

Religion in the Life of a Nation

2 Samuel 6—7

2 Samuel 7: 17-29

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

KEY VERSE: *The Lord shall be unto thee an everlasting light, and thy God thy glory.—Isa. 60: 19*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

When David said that he dwelt "in an house of cedar" he mean to admit that he was living in the best of style. The Jews were not without a taste for luxuries. During their desert wanderings they were not like the Midianites, who wanted nothing better. They kept looking toward the time when they could live in cities. The earliest intimation of extravagant living among them, except for the king himself, is in the record of social life during the prosperous reign of Jeroboam II in the northern kingdom. The prophet Amos cried out derisively against the people's silken cushions, houses of hewn stone, and beds of ivory (Amos 3: 12; 5: 11; 6: 4). The prophet's description gives one the impression that some of the people had more money than they knew how to spend wisely. They sang idle songs, invented instruments of music, drank wine, and anointed themselves with "chief ointments" (Amos 6: 4-6).

Grandeur of Solomon

The Song of Solomon is clearly the product of days of rich and pampered living. In Solomon's dazzling court, even the Queen of Sheba was impressed. She came with camels, rare spices, "very much gold," and precious stones (1 Kings 10: 1 ff.). When she observed Solomon's food, his servants and his ministers, the apparel worn in the court and the approach by which he went into the Temple, "there was no more spirit in her."

Although David's luxuries have not been so well publicized as those of his son, nevertheless the cedar house showed that he had one of the primary attributes of an Oriental potentate. In his day the cedars of Lebanon were used largely for decoration in fine homes and palaces of Babylon, Assyria, and throughout southwest Asia. This wood was famed for its beauty, durability, and fragrance. Insects, which presented a major hazard to buildings of the time, would not attack cedar.

People Still in Tents

It would be a mistake to assume that all the people had availed themselves of the conveniences David had at his command. Many of them still lived in tents just as they had lived in the wilderness. During the period of the judges, the Philistine oppression had been severe and the people generally were reduced to drudgery. They had no iron implements of combat and only such agricultural tools as the Philistines would allow (1 Sam. 13: 19). This period of oppression had caused the Israelites to lose what skill they had in metal and other arts. (Cf. Ex. 35: 3-35.) When David was ready to build his cedar house he had to look to Hiram for carpenters and masons.

The ark, therefore, representing religion, fared about as well as the people did, but not as well as the king. There have been other times when religion has been unable to keep up with the material standards of other phases of contemporary life. During the settlement of the western part of our own country, when business was improving its quarters at every railroad stop, there was a hue and cry against the churches for being satisfied with cheap, unattractive meeting places. Seldom has the church led the world in elegant architecture as it did in the Middle Ages.

Other Gods Had Temples

But David's argument was a sound one: "I dwell in a house of cedar, but the ark of God dwelleth within curtains [in a tent]." His reasoning marks an early attempt on the part of man to bring his religion up to meet standards approved in other spheres of life.

Temples in David's Day

The thought of having a permanent abode for God was not a new idea among the Hebrews. Although the ark of the Lord was being kept in a tent in David's day, yet there had been at least one other permanent "temple" for it at Shiloh in the time of Eli (1 Sam. 3: 3). It had dwelt in a building also

during the period of its Philistine captivity (1 Sam. 5). Also it seems quite likely that there was some sort of temple at Nob in the days of Saul (1 Sam. 21). And Micah is described as having "a house of gods" (Judg. 17: 5).

Practically all religions had temples. They were in vogue thousands of years before David (as early as 5000 B.C.). Some of the very earliest, as on the island of Malta, were elaborately decorated, representing the highest skill of that time. The temples of Egypt were architectural wonders in the reign of Rameses the Great, while the children of Israel were enslaved there. India and China also show such ancient remains. Assyrian and Babylonian temples, antedating the Temple at Jerusalem, featured glazed brick as construction material. Elaborate temples in the island of Crete were more than five hundred years old when David conceived the idea of building one.

Social Significance of the Temple

As deep as the religious meaning of the Jerusalem Temple was, it had an almost equally impressive social meaning. The lesson today presents David just as he became aware that the Israelites' days of wandering and uncertainty ought to be brought to a close. He discusses the feasibility of building God a permanent home.

No fact in Jewish history affected the people's feeling toward Jerusalem so much as the building of the Temple did. In their minds God had ceased wandering about and was able to settle down as the Patron of the Israelites, particularly of Jerusalem. The Temple was no longer merely a place of worship; it was the house of God. Increasingly they came to believe that he could be found in the Temple and nowhere else. When the Babylonian captivity tore the people away from Jerusalem and the Temple, the greatest moral problem was how to meet God outside the Temple area. They had to discover that God is not bound to any locality or building. Psalm 139 is perhaps the most sublime expression of this period. Their God no longer was confined to buildings and national boundaries.

We may assume that the ark, as David knew it, was as described in much detail (Ex. 25: 10 ff.). In effect, it was a large box three and one-half feet long by two feet wide and high, overlaid with pure gold, and having gold rings in its sides for the staves with which it was carried from place to place. This ark was the most sacred symbol of the early Israelites, since it contained the tables of the law. It was kept in a tabernacle or tent made from "ten curtains of fine twined linen, and blue, and purple, and scarlet" (Ex. 26: 1). This whole worship center is described in language that would be confusing to anyone other than a trained architect. It covered an area about the size of an ordinary city building lot.

Knowing how destructible tents are, we may assume that all the numerous curtains and hangings had to be replaced quite often and that the one David knew was a distant descendant of the original. Furthermore no tabernacle is mentioned during the time of Samuel and Saul. In fact, when the ark was brought into Jerusalem by David it was put in the tabernacle "that David had pitched for it" (2 Sam. 6: 17), which doubtless means that he had built a new one.

David Took It to the Lord

Like all forward-looking decisions in the religious life, the decision of David to build a temple was to him a great experience. He very wisely went to Nathan the prophet (2 Sam. 7: 1-2), and Nathan in turn received a communication from God for David. God confirmed David's good intentions. As a second step David "sat before the Lord." This was an act of prayer. After the Oriental fashion he probably sat upon the ground with his feet doubled under him and his head bent forward, much as is done in India today. Then he poured out his heart before God in prayer and confession. David marveled at God's grace in raising him and his family to so exalted a station. God had even given him a vision of the kingdom's future.

David's mind is here shown to have been reaching out to a great conception of Israel and Israel's God (2 Sam. 7: 22). "There is none like thee," he said to God, "and what one nation in the earth is like thy people?" The compact between Israel and God was not for a few years only, but "forever." David included himself and his house in this long vision, asking that his royal house be blessed forever.

Evidence of Greatness

Great men believe greatly in themselves and the causes they represent. In David's case this belief carried with it the attitude of assurance so prominent in the writings of the prophets, as they stood unflinchingly before hostile kings and wayward peoples. It was such an attitude of assurance that characterized Paul, who was not uttering a vain boast when he said he was "not a whit behind the very chiefest apostles" (2 Cor. 11: 5).

ADULT TEACHER

By Howard K. Williams

■

What place has religion in a nation? Can religion have a place in a nation which believes in the airtight separation of church and state? What effect has religion on a nation's life? Cite instances. In what respect should religion affect a nation?

We have seen David established in Jerusalem, and while there was much to be done to make the tribes into one nation, yet such progress had been made that David had opportunity to build a very fine palace for himself. Also he had brought the ark of the covenant from Gibeah to the house of Obed-edom, and thence, after three months, to Jerusalem.

My House and God's House

As David sat in his palatial home he had time to think. His thoughts turned backward over his career. He remembered instances of God's leading. He recalled the experiences in bringing up the ark to Jerusalem. He looked about him at his excellent residence, and then there arose this disturbing thought which he later talked over with Nathan. "I dwell in an house of cedar, but the ark of God dwelleth within curtains." It did not seem to him equitable or right. God's house should be better than his own house.

It is true that God is not limited to a church or a temple made with hands, and that more valuable to him is a humble heart in which to dwell. Yet we have to admit that we spend so much for ourselves and earthly things, and so little for eternal things, that we ought to be as uncomfortable as was David. We spend more for a war in a week than for the gospel of Christ in a decade.

Someone has said that a gift is measured, not by what we give, but by what we have left. A little boy brought me a small glass containing pansies; it did not cost much, but it was a precious gift to me, partly because he had so little left. Your house and God's house; how do they compare? Your contributions to Christ's work and what you spend on yourself; how do they compare? What you give, and what you have left; what of these sums?

Forbidden to Build the Temple

As one reads the passage he is impressed by the fact that God had other plans for David. There was much yet to be done in consolidating the nation.

and besides, David was not the one to build the temple. Oftentimes God's denials are opportunities. God told David that if he would be true he would build his life into a nation that should endure, and that his son would build the temple which he had contemplated.

It was left for Solomon to build the Temple, but during his lifetime David gathered material for it from afar. When in the course of time Solomon had finished the structure, he gave utterance to a magnificent truth: "It was in the heart of David my father to build an house for the name of the Lord God of Israel."

The *temple in the heart* is the most important temple of all. If a man has a temple to God in his heart, some time there will be a noble temple erected outside his heart. Solomon was able to construct the external temple because David had had the temple in his heart.

Giving God Recognition

In the establishment of the consolidated nation David magnified the place of God. "The Lord of hosts is the God over Israel."

We call America a Christian nation; yet more than half of the people in its borders are ignorant about God, and the less than half who have some connection with a place of worship, know very little more. Our boys and girls are being nourished on all sorts of pagan ideas and ideals, and then we wonder at the moral delinquency now so prevalent. I can see no hope for America apart from God. I cannot see how God can continue to bless our nation unless we follow God's ways, honor the Lord's day, wipe out Sunday sports and secular entertainment, and make Sunday a day when the nation gathers to learn of God and to worship him. There must be a return to the church. Moreover, the church must be effective in society. "Let thy name be magnified" cannot be realized by a nation whose citizens are unacquainted with God.

Words of Truth

"What is truth?" was Pilate's cynical question. "Thy law is the truth," said the psalmist. "I am the . . . truth," said Jesus. David recognized that God's words are truth. What are God's words? In what language does God speak? What did David mean when he said that God's words are truth?

Truth is what a thing really is. Man's views of truth change, but truth itself remains constant. When the psalmist said that God's law is truth, he meant that God in his character and works is true. He does not change. He makes no mistakes. The law is the way a thing is made to work. God's laws are the same always, in all ages, and they are always right. Hence a nation that keeps God's laws will do the right thing, and as a result will become a great nation. So does an individual become great. On the contrary, refusal to abide by God's laws can bring nothing but failure.

God's Promises

A nation or an individual can count on the promises of God. Too many people have little or no conscience as to promises. I have known those who count themselves Christian solemnly to make a promise and then break it willfully within a week. And numberless are the people who join the church and promise to be loyal and faithful, but who break their promises without a ripple on the surface of conscience.

God is not like that. His promises are sure to be kept. David counted on God's keeping his promises; so may we. Any nation, too, that obeys the laws of God can count on his blessing. What is the sense of setting aside a certain day as a day of prayer if we as a nation have no intention of obeying God? There is no promise of God's help to such a nation, prayer or no prayer. Some people, both leaders and laymen, seem to have an idea that we can sin as we choose and then when we get into a serious difficulty all we have to do is to set aside a day of prayer. There is no idea of changing our conduct, yet we hope to get what we wish. God makes no promise to honor such wishes.

Surely God cannot bless an unworthy thing: a home that does not honor him, a church which is not truly a house of prayer, a person who cares for none of the things pertaining to God. No one of these can God bless unless in contrition and repentance and obedience men come to him.

The religious life of a nation can be assured only when at its center is the church of Jesus Christ, and when throughout its borders earnest, reverent Christians are seeking to do his will. Only such a nation can hope to live and give leadership.

There is no other way permanently to succeed as a nation or as an individual save this. So as we come to the end of this series of lessons, let us not forget their application to American life. The same laws of truth are operative now as were in force then: the same truths, the same promises, the same requirements. May we learn these lessons thoroughly and obey them lest we, like Israel, be led into the ways of ultimate impotence and decay.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

What is the place of the church in American life? There are some people who say that the church once had an important place in American life, but not now. Others contend that the church is the guardian of the most important truths of human experience, including the concept of democracy itself. Quite frequently young people ask, "Why must I go to church?"

Scripture

David was more than a great soldier and a wise statesman; he was a man of deep spiritual feelings. Throughout his reign he kept his faith in God at a high level and relied upon God's guidance and help. The key to David's religious nature is found in one sentence from his prayer and thanksgiving: "Let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee" (2 Sam. 7: 26). Israel's king sinned against God, it is true, but he sincerely repented and ever acknowledged the power and wisdom of God.

David, mindful of the splendor of his own home, which was built by Hiram of Tyre, purposed to build a temple in which the ark of the covenant might be housed more suitably. However, after a divine revelation, he was convinced that it was not God's will for him to build the house. That was to be the task of his successor. The thoughtfulness of David in rescuing the ark, and in proposing the construction of the Temple, coupled with his conception of being a servant of God, showed that he gave the church a large place in the life of his nation.

Interpretation

Historically speaking, the church occupies a position of great importance in the life of the American nation. The first clause of the First Amendment to the Constitution is symbolic of this relationship. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Early American schools and colleges sprang up chiefly through the desire of the colonists for an educated ministry without the necessity of importing trained men from the mother country. Many of the leading hospitals in our American communities bear names which

give evidence that they were established by churches. Other charitable and philanthropic institutions may be found which had their origin in the desire of church people to minister in the name of Christ.

Criticisms of the effectiveness of the church in modern society are many, and some are not without justification. Narrowness of outlook, selfishness, insincerity, and callous indifference are some of the most familiar accusations. Jesus deplored these things and he gave his life in the attempt to harmonize the profession of religion and its practice in such a way that a new world order would emerge, one which he called the kingdom of God.

The church seeks to make men increasingly aware of God and the relationship which they bear to him and to one another. The church attempts to expose evil, and calls men away from the base activities which would cheapen and degrade personality to finer, nobler, more satisfying experiences.

The prophet Ezekiel, often regarded as an obscure and difficult writer, had unusually penetrating insight into the purpose and meaning of the church. The Temple at Jerusalem had been destroyed by the Babylonians. Ezekiel envisioned a restoration and described how he saw a small stream of water trickling out from under the threshold of the Temple. It widened and deepened on its journey to the Dead Sea. Marvelous fertility was noticed along its banks. "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed" (Ezek. 47: 8).

Ezekiel's conception of the function of the Temple was that of a great purifying agency for the evils of the world. For him it was a church *in* the world sending its stream into all human relationships.

Summary

The church occupies a unique and important place in the history and development of the nation. What it can mean to America in these days of conflict and in the postwar period depends upon the vision, initiative, and loyalty of its youth.

Questions

1. What are the worth-while tasks which the church is performing in the nation?

2. Should the church pioneer in the field of social need and then let other agencies carry on the work?

3. What are the values of worship? (1) Private. (2) Public.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

You will know how to plan this week's session with a view to saving time. The pupils must complete their tests and score them without undue delay, so that the teaching of this final lesson may proceed. This lesson is important, because it brings to a focus the lessons which have preceded it.

This has been the aim of the quarter: "To learn through a study of the era from Joshua to David the moral values which make for national stability; to learn from the experiences of early Israel the help that may be had from God, and the part which we, as Christian citizens, should play in the life of our own nation." It is possible, of course, for the lessons to be learned, one by one, without an adequate understanding and appreciation of them by the pupils. Intermediates are too young to vote, to hold office, or to contribute in a large way to important national undertakings. Through what channel can they make some worthy contribution to the national life? In adding strength to the church, they can indeed help to build the institution most essential to the nation's welfare.

Whatever may be the weaknesses of the modern church, it is the one agency which keeps alive the Christian ideals. Without the church, religion would soon disappear from our land. And a nation without religion would soon perish. Hence the church must be regarded as the most essential institution within the nation. It is important to the industrial establishments and commercial agencies. A nation cannot be better than its religion; a religion cannot be stronger than its churches.

The church is made up of many people. It has within its fold all kinds of people who are united by their love for the Lord Jesus Christ. No member is too insignificant or too young to have a part in its life. As the title of today's lesson indicates, everyone can help in building the church. Press the question, "What am *I* doing to make my church a stronger church?"

Stress the truth that the church needs its intermediates. It needs them now more than it has ever needed them. They are the ones now who must keep the young people's organization alive. They are the ones who must prepare themselves to be the church leaders of tomorrow. Many of their older brothers and sisters have gone to war, or secured work in war industries. Some will not return; and the intermediates must take their places. The church is the most important institution of the nation's home front; and intermediates can best serve God and country by building it.

Truth in Action

The test for this lesson is a multiple-answer test. The correct answers are as follows: (1) b; (2) c; (3) a; (4) d.

Plan to save enough time for the longer tests in the back of *Intermediate-Senior Class*. Call attention to the fact that they are identical with the ones given at the beginning of the quarter. By comparing scores made then and now, it will be possible to measure approximately what has been learned. Of course no test can measure fully the degree to which lessons have been mastered.

The correct answers for Part I are as follows: (1) True; (2) True; (3) False; (4) False; (5) False; (6) False; (7) True; (8) True; (9) False; (10) False; (11) False; (12) True; (13) False; (14) True; (15) False; (16) True; (17) False; (18) True; (19) True; (20) False.

You have noted that Part I is factual. Either the statement is altogether true, or else it is false. This must be carefully explained, because some of the statements which must be marked false contain parts which are true. But no statement should be marked true unless the whole of it is true.

Having completed and scored Part I, you are ready for Part II. Here the answers require judgment. One answer might be correct, but it should not be checked unless it is the best answer to the question. The best answers are as follows: (1) c; (2) a; (3) c; (4) b; (5) b; (6) c; (7) b; (8) a; (9) c; (10) a.

In giving these tests, do not let the pupils hesitate over them. Set a time limit, and stick to it. Then have them exchange papers and score one another's answers. Do not attach too much significance to high scoring. Be generous in praising all members of the class.

Perhaps you will have time to look ahead briefly to the lessons of next quarter. The new issues of *Intermediate-Senior Class* will be distributed today. Again call attention to "Lesson Laboratory" and urge that the pupils follow all the directions given. Next quarter's lessons will deal with "Light from Christ on Life Today." It is a challenging theme. Call attention to some of the lesson topics.

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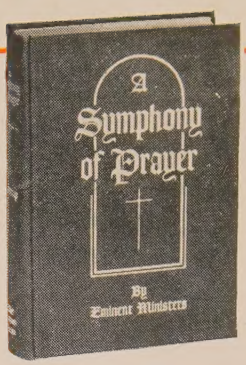

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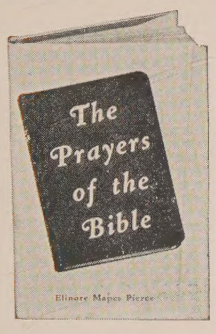

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